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ART. I.—*Voyages dans l'Amerique Méridionale, par Don Felix De Azara, &c. &c.*

Travels in South America by Don Felix D'Azara, Commissioner and Commandant of the Spanish Frontier in Paraguay, from 1781 to 1801; containing a Geographical, Political, and Civil Description of Paraguay and the River de la Plata; the History of the Discovery and Conquest of these Countries; numerous Details on the Natural History and the Savage Inhabitants; an Account of the Means employed by the Jesuits to subject and civilize the Natives, &c. &c. Published from the Manuscripts of the Author, with a Sketch of his Life and Writings. By C. A. Walckenaer; enriched with Notes by G. Cuvier, perpetual Secretary to the Class of Physical Sciences in the Institute, &c. To which is added, a Natural History of the Birds of Paraguay and of La Plata, by the same Author, translated from the Spanish Original, and augmented with a great Number of Notes by M. Sonnini; accompanied with twenty-five Plates in an Atlas. Paris, 1809. London, Dulau, Soho Square. 4 vols. 8vo. with an Atlas, 4l. 4s.

THE author of this important work was born at Barbuñales, near Balbastro, in Spain, on the 18th of May, 1746. After pursuing his studies at the university of Huesca, in Arragon, he was admitted into the Military Academy of Barcelona. In 1764, he became a cadet in a regiment of Gallician infantry. He was afterwards made ensign in a corps of engineers; in 1775, he was promoted to the rank of

lieutenant, and he was appointed captain in the following year. In 1777, the courts of Spain and Portugal agreed to settle by treaty the limits of their respective possessions in South America. Don Felix D'Azara was afterwards named one of the commissioners who were to fix the limits of the two states conformably to the conditions of the treaty. In 1781, he embarked at Lisbon for the continent of the New World. The Spanish commissioners soon executed their part of the engagement which they had undertaken, but the Portuguese commissioners endeavoured to procrastinate and throw impediments in the way of a final settlement, according to the stipulations of the treaty of St. Ildefonso. Don Felix D'Azara, who appears to have been a person of an active mind, detained in those wild and almost unknown regions by the frivolous cavils of the Portuguese commissioners, conceived the bold project of forming a chart of this vast tract of the Southern American Continent. He took upon himself both the expence, the labour, and the peril of the arduous undertaking. He received no assistance from the viceroys, to whose orders he was subject; and he was even obliged to execute a part of his long travels without their knowledge.

M. D'Azara was thirteen years in completing his great and honourable project. The country which he had undertaken to survey was intersected by immense deserts, rivers, lakes, and forests, and almost exclusively peopled by a race of lawless savages. We may, therefore, form some idea of the labours, fatigues, and inconveniences which he must have had to encounter in delineating with scientific nicety a country of more than five hundred leagues in length, and three hundred in breadth. In the midst of dreary and expanded wilds, he made the nicest and most discriminating observations on the manners and disposition of the savage inhabitants, while he made a great accession to the geography and natural history of a country which had been hitherto rendered almost impenetrable to the researches of Europeans.

On his journey, M. D'Azara provided himself with a stock of brandy, beads, ribbands, knives, and other trifles, in order to obtain the friendship of the savages. Some clothes, a little coffee, a little salt, and some tobacco for his attendants, constituted the whole of his baggage. His companions had no other effects than what they had on their backs. But they took a number of horses, which are very common in these regions, and which were easily maintained by the forage which they found by the way. M. D'Azara, and his fellow-travellers were, besides, accompanied by some large dogs. Our travel-

lers rose an hour before day and made their breakfast. They then detached a party to collect the horses which were scattered in the environs, except those which they kept during the night close to where they slept. When they set out, a guide, who was well acquainted with these pathless deserts, led the way. M. D'Azara followed by himself, that his attention might not be diverted by any species of conversation. The relays of horses came next, and the rest of the retinue followed behind. Thus they continued to travel till about two hours before sun-set. They usually halted in the vicinity of some marsh or stream. They killed some of the wild cattle, with which the country is frequented, for their food, or when this resource was likely to fail, they collected a previous supply of beef, which they cut into small and very long strips, which they dried in the sun. This was the only provision which they took with them.

Before they encamped in any situation, they were obliged to take precaution against the vipers with which the country is infested. They walked the horses up and down the ground which they intended to occupy, in order to crush these reptiles, or to make them leave the grass under which they were concealed. When our travellers retired to rest, every individual extended a piece of cow's hide on the ground for his bed. M. D'Azara alone was furnished with a hammock, which was suspended from poles, or the boughs of a tree. Every individual kept his horse fastened by his side that he might be able to leap on his back when the wild beasts menaced an attack. Their approach was scented by the dogs. Notwithstanding all their precautions, some vipers would sometimes glide into the camp; but they commonly kept themselves very quiet under the skins of those who were asleep. Sometimes they would even crawl over the men but without doing them any injury, as they do not bite except when they are attacked. Such are some of the details which M. D'Azara himself furnished to the editor respecting his mode of travelling in these awful solitudes.

In 1801, M. D'Azara, who had often in vain solicited his recall from the Spanish government, obtained permission to return to Europe. Like most other men of talents and of virtue, M. D'Azara, seems to have experienced the bitter persecutions of envy and detraction. The governor of Assumption spared neither violence nor artifice to get possession of his papers, in order to appropriate to himself the merit of his unparalleled labours for a period of twenty years, during a large part of which he had hardly any other companions than the birds of the air, and the wild beasts of the forest.

The first chapter in the first volume of M. D'Azara's work, relates to the climate and the winds. Some idea both of the climate and of the winds in the wide and distant track which the author so patiently explored, may be formed by relating his observations at Assumption, the capital of Paraguay, and at Buenos Ayres, two towns which are very distant from each other.

At Assumption, the capital of Paraguay, situated in latitude $25^{\circ} 16' 40''$; the author observed that the mercury in Fahrenheit's thermometer, usually rose to 85 degrees in the house in summer, and even to an 100 in the hottest days. When it was what they called cold in winter, it sunk to 45. The author mentions some instances of its having fallen to the freezing point in 1786 and 1789. But the difference between the extremes of the temperature is such as to make a sensible diversity in the seasons. It is always cold, when the wind is in the south, or south-east, and hot when it is in the north. The east and the north are the most prevalent winds. The atmosphere is calm and serene, when the wind approaches the south-west. The west wind is hardly known, as if it had been suspended in its course by the stupendous ridge of the Andes, which is at the distance of more than 200 leagues. Buenos Ayres is in the latitude of $34^{\circ} 36' 28''$. Here in ordinary winters the frost lies for three or four days; and longer in more rigorous seasons. The winds are said to maintain the same course as at Assumption, but to blow with three times as much violence. Those of the south-east always bring rain in winter, and never in summer. In spring and summer they blow with great fury, and raise clouds of dust, which sometimes darken the air. The atmosphere is very humid, particularly at Buenos Ayres, where the rooms which front the south, are always wet. The author was informed that snow has been known to fall only once at Buenos Ayres, when this rare phenomenon made a great impression on the minds of the inhabitants. M. D'Azara thinks that the annual quantity of rain which falls in these regions is much greater than in Spain. Storms of thunder and lightning are ten times more frequent than in Spain. On the twenty-first of January, 1793, nineteen persons were killed by lightning in the town of Buenos Ayres. The author says, what from the immense tracts of flat and marshy ground, appears hardly credible, that there is no region in the world more healthy than that which he has described.

Chap. II. 'Disposition and quality of the soil.' This whole region seems to be one immense plain, with a few exceptions of some very inconsiderable elevations, which

could hardly have been named mountains, if they had not been situated in a plain. A proof of the level nature of the country, is that when the east or south east winds raise the waters of the La Plata at Buenos Ayres, seven feet above their ordinary level, the effect is sensibly felt in the river of Parana, at the distance of sixty leagues. The Andes, on their eastern side, which forms the western frontier of the country, which the author describes, precipitate their waters to the east in a multitude of rivers and streams. But few of these streams reach the sea, either immediately or by the intervention of the rivers Paraguay or Parana, for the land which borders immediately on the ridge of the Andes is so flat, that the descending waters stagnate in the plain where they insensibly evaporate.

Chap. III. 'Minerals and salts.' Chap. IV. 'Of some of the principal rivers, ports, and fish.' The rivers Yguazu, Paraguay, and Uruguay, are larger than the largest rivers in Europe; the author thinks that the Parana, after its junction with the Paraguay, is equal to an hundred of the greatest rivers in Europe; and that when after receiving the waters of the Uruguay, it assumes the name of La Plata, it may be considered as one of the greatest rivers in the world, and perhaps equal to all those of Europe united. The Parana includes an innumerable multitude of isles, of which some are very large. Notwithstanding the enormous volume of its waters, the Parana is not navigable through its whole extent, as it is intersected by shoals and cataracts. At one of these cataracts, which the author called de Guayra the Parana, which is 4,200 yards wide, is suddenly contracted into a channel of sixty yards, in which the whole mass of waters is precipitated with indescribable fury. It does not fall perpendicularly but in an inclined plane of 50 degrees. The vapours which rise when the water dashes against the interior sides of the rock, is seen at the distance of several leagues in the form of columns in the air, and nearer, they form when the sun shines, different rainbows of the most vivid colours. The noise is heard at the distance of six leagues; and the rocks in the vicinity seem to experience the concussion of an earthquake.

'In order to obtain a view of the cataract it is necessary to make a journey of thirty leagues through a desert from the town of Curuguaty, to the river Gatemy. On reaching this spot, we look out for one or two large trees, each of which is sufficient for the conveyance of travellers with their provisions and baggage. It is necessary to leave on shore a party of men well armed, in order to guard the horses, as this tract abounds with

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wild Indians, who give no quarter. Those who intend to visit the cataract, pass thirty leagues up the Gatemý, taking every precaution against the Indians, who are concealed in the woods on the banks of the river. Travellers are sometimes obliged to drag their canoes over numerous shoals which impede the navigation; and sometimes even to carry them on their shoulders. At last they reach the Parana, when they are only three leagues distant from the cataract, which they may travel either by water or on foot along the banks by skirting a wood, where we do not meet with a single bird, either great or small, but only occasionally with some *yagareté*, a wild beast of more tremendous ferocity than tigers or lions. From the bank above we may measure the cataract with ease, and even survey the inferior part by penetrating the wood. But the rain is so constant in the environs, that it is necessary to strip to the skin in order to approach it.*

We hardly know what to say with respect to the credibility of the following singular relation. The author tells us that as he was one day fishing in the river of Santa-Maria, in latitude $30^{\circ} 15'$, he caught two turtles :

* They made a violent effort to withdraw their heads under their shell. This prevented me from taking the hook out of the throat, which I cut entirely off, and even with a part of the neck. I nevertheless observed with astonishment that they made their escape and leaped into the water, without reappearing on the surface, with as much velocity, regularity, and address, as if they had still preserved their heads. This fact,* continues the author, 'may furnish matter of reflection for the philosopher, and some perhaps may think to explain it by galvanism. But these turtles did not display merely a degree of muscular motion in the legs, like frogs, and other animals when subjected to experiments; they exhibited not only motion but a degree of intelligence, for I observed that they turned round in the direction of the water, as if they had preserved the reasoning faculty, though without a head.'

Chap. V. 'Wild vegetables.' In lat. $30^{\circ} 30'$, towards the frontier, of Brazil, where the country assumes a mountainous appearance, the author says that there are many plants, whose leaves, flowers, and stems, seem to be covered with rime. In the month of June, the author says that he saw a lettuce, with four broad leaves attached to the earth, and throwing forth a long stalk like that of the *ranunculus*, terminating in a flower about the size of the eye, rough to the touch, of an orange-red, and very beautiful. It never loses its form. The author gives a circumstantial account of the different trees which grow in this region.

Chap. VI. 'Cultivated vegetables.' The author says that at Monte-Video, the wheat produces on an average twelve for one, and sixteen at Buenos Ayres; or twice as much as in Spain. In the year 1602, there was a large quantity of ground laid out in vineyards in the neighbourhood of Assumption, the capital of Paraguay, from which they furnished Buenos Ayres with wine. But at present the author says that there are only a few solitary vine stocks in all the country which he has described. The town of Mendoza supplies Buenos Ayres and Monte-Video annually with 3,813 barrels of wine, and that of Saint-John, with 7,942 of brandy. These two towns are situated on the ridge of the Andes, towards the frontier of Chili.

Chap. VII. 'Insects.' Seven species of bees are known in Paraguay. Of these there is one called *cabatatu*, the honey of which causes violent pains in the head, and intoxicates as much as brandy. The honey of another species occasions convulsive tremors, which cease at the expiration of thirty hours without producing any dangerous consequences. The author mentions eleven species of wasps, and supposes that there are more. He gives a particular and curious account of these. The venom of some of these insects are said to be an antidote to putrefaction; for

'otherwise the spiders and worms with which they feed their young would soon turn putrid in such a sultry climate. If we could discover any means of collecting this venom, it might serve as a specific against the gangrene. It seems probable that it might be administered internally, since the little wasps eat the poisonous spider without any inconvenience.'

The country swarms with ants, some of which penetrate into the houses and are very troublesome inmates. They have a great predilection for sugar and sweet-meats, which it is sometimes almost impossible to preserve from their importunate and subtle depredations. If sugar and syrup are placed for security on a table, the feet of which are fixed in a pan of water, these artful insects will sometimes fasten on each other, till they form a bridge of an inch wide and a foot long, over which the others pass. If a shelf with sugar, &c. be suspended from the ceiling, the ants will climb up the wall to the top of the room, till they reach the cord, from which they will descend to perpetrate their ravages.

Chap. VIII. 'Toads, snakes, vipers, and lizards.' In Paraguay, the name of *Bny* is given to every species of viper. None of these reptiles climb up the trees, except the *curiyu*, which do not pass beyond the lowest branches. They dwell

chiefly in the plains, where they can conceal themselves in the high grass. But the author thinks them amphibious and expert swimmers. They eat eggs, mice, toads, frogs, fish, and insects, and even devour one another. They employ artifice and surprize to seize their prey.

'There is,' says the author, 'perhaps no animal in the world which has so many enemies as the snakes and vipers in these regions. They are incessantly persecuted by the eagle, the kite, the falcon, the stork, the heron, by man, by the fires which are so frequent in the plains, and by the individuals of the same family which devour one another; so that their daily mortality is greater than could easily be expressed.'

The species of the viper called *quiririo*, is one of the most common, it often makes its way into the houses in Paraguay.

'Sometimes,' says the author, 'it glides into the bed, as I have myself experienced.' 'This determined me not to have my bed made till just as I was retiring to rest.'

When one of these serpents is found, experience proves that another is seldom far off. These vipers, therefore, seem to live in pairs. The venom of this species is very active, and usually fatal.

The author informs us that he wore thick boots to protect himself against the bites of the numerous vipers with which the country swarms. They would sometimes bite through the leather, but the venom did not penetrate the flesh.

Chap. IX. 'Quadrupeds and birds.' The *yaguareté*, which the Spaniards call *tiger*, resembles the panther in colour. The author says that it is impossible to render it tame; and that its strength is so great that it can drag a horse or a bull whole to the wood where it means to devour the prey.

'But it does not kill more than it wants to eat; and when its appetite is once satisfied, it suffers every species of animal to pass without molestation. It is not swift of foot; it is solitary, and catches fish during the night. But it avoids stagnant waters and lakes; it lets its saliva drop into the water to attract the fish, which it casts with one of its paws upon the shore. It is an admirable swimmer, and leaves its haunts only during the night. It passes the day in the close recesses of the woods, or in the tufts of reeds which grow in the marshy grounds. He shows no signs of fear; and whatever number of men may appear before him, he advances towards them, he seizes one and begins to eat him without taking the trouble to kill him.'

M. D'Azara informs us, that the birds of prey are much more

numerous in the countries which he has described, than in any other part of the world; and that here the proportion of birds of prey to other birds, is as one to nine, while in the Old Continent it is as one to fifteen.

Chap. X. 'The wild Indians.' The author details the observations which he made on various nations of Indians, who have never been subjected by the Spaniards, nor by any other European power. The author had ample opportunities of observing the habits and character of the Indians; and as he relates facts rather than throws out conjectures, this part of his work will have a great and deserved interest with those who are fond of contemplating the different stages of social existence.

The conquerors and missionaries who have appeared in this part of the world, have been commonly more anxious to exalt their prowess and to exaggerate their labours, than to exhibit an accurate description of the different nations. For this purpose, as the author remarks, they have swelled to an enormous amount the numbers and nations of the Indians, and have represented some of them as *anthropophagi*, or men-eaters. But we are told by M. D'Azara, that there are none of these nations which at present eat human flesh, nor have they any tradition among them of their ancestors ever having eaten it, though they are as free and independent as on the first arrival of the Spaniards. It has been also related that these Indians

'made use of poisoned arrows; but this is a direct falsehood. To this the ecclesiastics added another, that these people had some religion. Persuaded in their own minds that men could not live without a good or a bad, and seeing some figures designed or engraved on the pipes, the bows, the clubs, and pottery of the Indians, they immediately concluded that these were their idols, and they threw them into the fire. These people,' continues the author, 'at present make the same figures, but they do it only for amusement, for they have no religion.'

We do not believe that they, or that any other people in the world are so entirely destitute of all religious notions, as this writer describes the savages of Paraguay, though the designs which the author mentions may be referred rather to the agency of the imitative than of the religious principle. But the moral frame of man is so constituted, and the circumstances in which he is placed are so arranged, that some ideas, which may be denominated religious, will necessarily arise in his mind. Can man in whatever low degree of the social scale he may be placed, pass through life without once reflecting whether death is to terminate his existence, or

whether his friends, his parents, or his children, whom he may have seen die, have entirely ceased to exist? Can the savage, who roams the wilds in quest of prey, pass through life without once asking his own heart whether there be no invisible power which causes both the sunshine and the storm? Can he behold the vicissitudes of the seasons, or the continual changes in the earth and the air which have a sensible influence on his feelings, without being conscious that there is some agency out of himself, some widely diffused and powerfully operative being, on whom more than on his own will, many of his pleasures and his pains depend?

The author says that the languages of the different Indian nations have very little resemblance to each other.

‘The Indians speak much through the throat and nose; and it is very often impossible to express their words or sounds with our letters. It is very difficult to learn such languages, and even to become acquainted with any one so as to be able to speak it. At least I never met with more than one Spaniard who could speak the Mbayá idiom, and he had lived twenty years among this people.’

We are informed that the Charrúas Indians are in general about an inch higher than the Spaniards.

‘They are active, strait, and well-proportioned; we do not meet with one among them who is either very fat or very lean, or at all deformed. They have long heads, an open forehead and physiognomy, indications of pride and even of ferocity. The complexion is more on the confines of black than white; with hardly any mixture of red. Their features are regular, though the nose is rather too much contracted and sunk between the eyes. Their eyes are small, sparkling, generally black, never blue, and never entirely open, but they can see twice as far as Europeans. Their hearing is much superior to our’s. Their teeth are very regular and very white, even to the latest period of life, and they never fall out of themselves. Their eye-brows are scant; they have no beard, and very little hair under the arm-pits, or on the pubes. The hair on their head is very thick, very long, sleek, and black. It never falls off, and they become only half grey at the age of eighty. Their hands and their feet are smaller and better made than those of Europeans.’ ‘They never cut their hair; the women let it hang down their backs, but the men tie it up, and fasten it in a knot with a bunch of white feathers placed in a vertical position. They make use of the comb when they can procure one, but they commonly comb themselves with their fingers. They are much infested with vermin, which their women employ themselves in catching, in order to have the pleasure of

placing them on the tip of the tongue, and champing them afterwards in the mouth.'

'A few days after the birth of a male child, they bore a hole through the under lip quite to the gum, into which they introduce the '*barbote*.' This is a small piece of wood of four or five inches long, and two lines wide. They never remove it as long as they live, not even when they go to sleep, except when it is broken, and they have to substitute another in its place. To prevent it from falling out, they make it of two pieces, the one wide and flat at one of the ends, that it may not slip through the perforated orifice, and the wide part is placed next to the gum; the other end just appears through the lip, where it is pierced, in order to receive another piece of wood of greater length.'

'They subsist entirely on the flesh of the wild cattle, which abound in their district. The culinary art is practised by their women; but roast meat without salt is their only dish. They roast their meat on a wooden spit, of which they fix the point in the earth; they afterwards make a fire on one side, and turn the joint once that it may be equally done. When one spit is consumed, they supply its place by another.'

'Their manner is made up of so much gravity, that it hardly allows the ruffle of the passions to be seen. They never laugh aloud; but the extremities of the lips sometimes curl into a smile.'

'The chiefs of the family assemble as the sun sets, in order to fix on those who are to keep the watch for the night, and the station which they are to occupy. They are so subtle and provident that they never neglect this precaution.'

The Charrúas have given more trouble to the Spaniards and cost them more lives, than the armies of the Incas and of Montezuma. We might then naturally suppose that these savages constitute a very populous nation. But the author says that at present, though they wage such an unrelenting war against the Spaniards, they do not amount to more than a body of four hundred warriors. In order to complete their subjugation, the Spaniards have often sent against them a thousand veterans, either in a mass or in detachments, in order to force them into the toils; but they still subsist to continue the conflict with their European enemy.

'They allow polygamy, but one woman has never two husbands; and even when a man has several wives, they abandon him as soon as they find another, with whom they can enjoy the conjugal tie without a rival. Divorce is equally free to both sexes; but it seldom takes place where the parties have children.'

The ties of nature are more permanent than those of political institutions.

As soon as an Indian dies, he is interred with his arms and furniture. Some give orders to have their favourite horse slaughtered at their place of burial. This office is performed by some friend or relation. When the deceased is a father, a husband, or an adult brother, the daughters, sisters, and the wife, mangle themselves in a shocking manner; which shows how powerful is the force of custom and public opinion, even when it is placed in opposition to that repugnance to pain which belongs to the nature of man, and indeed to all animated being. They cut off one of the articulations or joints of the fingers for every death; and they besides give themselves repeated stabs in the arms, sides, and breast, with the knife or lance of the deceased. The author says that he never saw a single female, arrived at years of maturity, who had all her fingers entire, or who did not exhibit visible marks of the lance. Besides marring themselves in the manner described, they pass two moons in seclusion in their cabins, where they do nothing but weep, and take very little food.

On the death of their father, the male adults spend two whole days stark-naked in their cabin, where they take very little food; and this food must consist either of the flesh or the eggs of a partridge. They then, towards evening, apply to some other Indian to perform the following operations: Sharp splinters of reeds about eight inches long, are thrust through the fleshy part of the arm, at about an inch asunder from the wrist to the arm. In this miserable plight, the savage mourner proceeds quite naked and alone into some wood or to some elevated spot, without fearing the *yaguareté*, or any other wild beast, as it is a prevalent opinion that they would run away on seeing them in this state. The savage carries with him a club with an iron point, with which he scoops out a hole about breast-deep, where he passes the night standing upright. In the morning he repairs to a small cabin prepared for the purpose, where he pulls out the reeds, and neither eats nor drinks for two days. The next and the following days, the children of the tribe, carry him some water and some small pieces of partridge or their eggs, which they lay down within his reach, and then run away without saying a word. At the end of ten or twelve days, the patient mourner resumes his usual occupations. Though this barbarous ceremony is not compulsory, yet it is rarely omitted. The person who neglects it is regarded as imbecile, and this is the only punishment.

Of the Indians called *Mbayas*, the author says that they excel the Europeans in symmetry of form. Of them as well as of some of the other Indians, he remarks that they settle their judicial differences by manual blows. The men

wear the *barbote*; and all pluck the hair from their brows, eyelids, and chin. They say they do not want to have hair like horses. The men shave the whole surface of the head; but the women preserve a small tuft of hair on the crown. The women live chiefly on pulse and fruits, but the men eat any thing. The former are not very strict observers of chastity. They follow the barbarous practice of bringing up only one son or one daughter, and of putting to death all the rest. They commonly preserve the last child of which they are pregnant, when their age or constitution leaves them little room to expect any more. If they make a wrong calculation and conceive again, they destroy the birth. Some are left childless, because they have falsely presumed that they should have more children after those which they have destroyed.

Among the hordes of Indians called *Tacunbús*, who are settled near Assumption, the women are said to compress the bosoms of their young females, after they have attained their full growth, so as to make them fall towards the waist. Thus by the time they have attained the age of twenty-four, or sooner, their bosoms hang down like a purse. But the author remarks that

‘the bosoms of all the Indian women appear to have less elasticity than those of the Europeans, and to fall much sooner. It is not uncommon to see them suckle their children under their arms or over the shoulders, as their breasts are very pendant and the nipples very large.’

When the women arrive at the age of puberty, they take care to let all the world know the event by characteristic lines of a violet colour with which they paint the face. Some females who are more coquettish than the rest, paint the face, the bosom, and the thighs red; and delineate on the arms a brown chain with large rings from the wrist to the shoulder. The women as well as the men shave the hair off the head quite smooth in front, but not over the ears, and they let the rest fall naturally without tying it. The men are not select in their food; but ‘the women never taste meat, because they say it would do them harm.’ The author mentions an Indian chief of this tribe, with whom he was personally acquainted, and who was one hundred and twenty years old. He was already married and a *cacique*, when the cathedral of Assumption was begun to be built.

‘He had all his teeth as white and as regular as an European at the age of twenty-six; his hair had not fallen off, and only about

a third-part of it was turned white. His sight had become weak ; but notwithstanding this, he rowed, fished, got drunk, and employed himself like the rest.'

As soon as one of the women of the *Payaguay* has been in travail, her friends range themselves in two rows from her cabin to the river, which is never far off. They extend their clothes on both sides as if to screen her from the wind, when the female who has been recently delivered passes in the midst and throws herself into the stream. The *Payaguás* like the other Indian nations, are said to have no other pastime but that of intoxication.

'They eat nothing on the day on which they intend to get drunk, but swallow a great portion of brandy, and they laugh at the Spaniards who do eat, as they say, that they leave less room for drink.'

Medical men act a distinguished part among the *Payaguás* as well as among other nations. The physicians, if so they may be called, among these nations, draw a handsome subsistence from the credulity of their patients. This credulity, however, seems to be hardly more profitable to the physician than to the patient, for it is a very powerful assistant in the cure of the malady. The *Payaguás* think that their physicians can cure every species of disease, and that if the sick man dies, it is only because the medical savage did not choose that he should live. The physicians themselves propagate this delusion, and find it an ample source of revenue and of consideration.

Of the *Guiaurus* Indians, who formerly made a distinguished figure in the history of this region, only one individual is said to be left. The extermination of this once powerful horde, is said to have been occasioned not more by the continual wars in which they have been engaged, than by the prevalence of a custom similar to that which we have detailed in the account of the *Mbayas*, whose women preserve no child but the last. These Indians seem to have as much dread of a redundant population, as if they had read the famous essay of Mr. Malthus ; and they have certainly found a powerful counteraction of this unfortunate alarm in the horrid practice of infanticide.

The *Lenguas* constitute another tribe of Indians, whose existence seems on the point of termination, as in 1794, their collective numbers amounted to only fourteen males and eight females of all ages. These *Lenguas* are said to practise the mode of extermination which we have just mentioned.

The author however remarks, that among the Indian nations, who have recourse neither to the practice of abortion nor infanticide, and whose habits are pacific, the population of all the tribes, with the sole exception of the Guarany's, is in a declining state.

Chap. XI. 'Some general reflections on the Indian savages.'

Chap. XII. 'The means employed by the conquerors of America to reduce the Indians to submission, and the mode of governing them.' The experience of two centuries and a succession of long and costly experiments, have proved the absurdity and futility of all the ecclesiastical methods which the Spanish government has devised for extending its sway over the Indians, by inducing them to bend their neck to the dogmatical yoke of monks and priests. If the monk or priest who was to accomplish this spiritual achievement, had even overcome the difficulty of learning the language, he would still find it impossible to compose a catechism in such a sterile idiom, in which there are no words for the expression of abstract ideas, and where the people cannot count beyond three or four.

'Though,' says the author, 'the *Guarany* idiom is the most easy and the most copious of all the languages which are spoken by these Indian nations; and though it is almost exclusively employed by the Spaniards of Paraguay, yet I never met with four ecclesiastics who could preach and deliver their instructions in *Guarany*; and they themselves confessed that it was almost impossible, even with the aid of several Spanish terms.'

Chap. XIII. 'The means which the Jesuits employed to effect the subjection of the Indians, and of the mode in which they were governed.'

Chap. XIV. 'People of colour.' The population of America is well known to be composed of three distinct races; of Indians or Americans, of Whites or Europeans, and of Blacks or Africans. These three species are readily united, and hence arises a mixed breed, called people of colour. These people of colour, according to the different mixture, of Black, White, or Brown, are susceptible of numerous subdivisions. One of the methods employed by the Spanish conquerors of South American, was, by marrying Indian women, in some measure to incorporate the two nations. The descendants of such marriages constitute at present in Paraguay, the greater part of those who are called *Spaniards*. The author seems to think that this mixture of two races has improved the breed. These inhabitants of Paraguay appear to him to possess—

'more discrimination, sagacity, knowledge, and activity than the *Creoles*, who are the product of a father and mother both of Spanish origin.'

The author bestows high encomiums on the manner in which the Spanish planters treat their slaves; and he says that nothing can be more opposite to their character than the cruelty and oppressions of which they have sometimes been accused.

'Most of them,' says he, 'die without having once felt the whip; they are treated with kindness, and never harassed with toil; no hardship is imposed upon them, and they are not deserted when they grow old.'

We find it difficult to give credence to the following assertion; but hope, for the sake of outraged humanity, that it is true:

'I can demonstrate,' says the author, 'by comparing the original *terriers*, that there are actually more Indians in the country at present than there were at the time of the conquest.'

Chap. XV. 'The Spaniards.' The population of Buenos Ayres is chiefly composed of the recruits which are continually imported from Europe, and in this province there has never been more than a small mixture of Indian extraction. But the Spaniards in Paraguay, and in the district of the town of Corrientes, are rather the product of Spanish fathers with Indian women. Hence it comes that they speak the Guarany; and that the Spanish language is understood only by the literati and the citizens of Curuguaty.

As many of the women deliver themselves, and as all of them do not know how to tie the umbilical cord, many persons of both sexes have a navel four or five inches long. As the people of the country have no change of dress, they pull off their clothes when it rains, and place them under the fleece or hide, which they use as a saddle. They say that they can dry their skin sooner than their clothes.

The shepherds who tend the immense droves of cattle and sheep, which are scattered over the plains of this vast region, are said to be a very healthy and robust race. Their occupation seems, if we may judge from the account of M. D'Azara, to destroy their sensibility. He says that when they do happen to be very ill, or even in the extremity of suffering, they utter no complaint. They show a total disregard of life, and contempt of death.

'When,' says the author, 'I was traversing these plains, a mulatto came up, who taking offence at some words which one

of these shepherds had uttered in his absence. Finding the shepherd sitting on his haunches upon the ground and taking his breakfast, the mulatto said to him without alighting from his horse, "My friend, you have offended me, and I am come to kill you." The shepherd keeping steadily in his posture, asked him why? A phlegmatic conversation ensued without any change of tone, till the mulatto got off his horse and put the shepherd to death. There were about a dozen of spectators, but no one, according to an invariable custom, took any part in the dispute.

These shepherds are said to be great gamblers, and passionately fond of cards. During the game they often keep their poniard or knife by their side, in order to kill him who plays with them if they see him attempt to cheat. They are said with perfect *sang froid* to stake all that they are worth on the issue of the game. When they have lost their money they will play for the shirt upon their backs. Tacitus de mor. Germ. § viii. mentions, that the Germans were so addicted to gaming, that when they had nothing else left they would stake their personal liberty on the throw of the die. It seems difficult to account for this passion for gaming among such a simple, hardy, and in other respects incorrupt people, as the Germans were when Tacitus wrote, and among the shepherds of the extensive regions which M. D'Azara describes; unless we suppose that in both these states there was a monotony of sensation, which that vehemence of desire and that alternation of hope and fear with which gaming is associated, were necessary to relieve.

Some proprietors of herds, or master-shepherds, occasionally carry on a little trade in some trifling articles, and particularly brandy. Their dwellings are then called *pulperias*, and they then become points of rendezvous for the people of the country, who spend their money with careless profusion in gaming. When the jovial party meet at one of these *pulperias*, a large vessel is filled with brandy which is passed round. The intervals of drinking at these meetings are filled up by some doleful ditties which are played on the guitar, which always turn on some unfortunate amours which have happened in these dreary wilds.

These shepherds are represented as such constant and expert cavaliers as almost to realize the fable of the Centaurs.

They have great repugnance to all occupations which they cannot perform on horseback, and at full speed. They hardly know how to use their feet, and they always do it with reluctance, even though it be only to cross the way. When they meet

at the *pulperia*, or at any other place, they continue on horse-back, though the conversation lasts for several hours. When they go on a fishing party, they do not alight from their horses, though they may have to throw the net or to draw it out of the water.'

Early and unintermitted practice renders them incomparable horsemen.

Chap. XVI. 'Summary account of all the towns, villages, parishes, either of the Spaniards, the Indians, or the people of colour, in the government of Paraguay.'

Chap. XVII. 'Summary account of all the towns, villages, plantations, and parishes of the Spaniards, the Indians, and the people of colour in the government of Buenos Ayres in particular.'

Chap. XVIII. 'Abridged history of the discovery and conquest of the river de la Plata and of Paraguay.' The second volume of this work is terminated by the natural history of the province of Cochahumba and the environs, by Don Tadeo Haenke. The two last volumes contain descriptions of the birds of Paraguay and de la Plata. These will be highly gratifying to the students of natural history, but the details are not exhibited in such a form, as is likely much to interest the general reader.

This work of M. D'Azara will contribute very much to extend the knowledge of the natural and civil history, of the topography, inhabitants, and productions of a part of the world, which was hitherto but very imperfectly known, and has never been before described by any writer who possessed such abundant opportunities of obtaining ample and accurate information, as the author of the present publication.

ART. II.—*Des Effets de la Religion de Mohammed,*
&c. &c.

On the Effects of the Religion of Mahomet during the three first Centuries, from its Commencement, on the Minds, the Manners and the Government of the People, among whom it has been established. A Memoir which was honoured with the Prize by the French Institute, in 1809. By M. Oelsner, formerly Plenipotentiary from the free City of Francfort, to the Directory of the French Republic. Paris, 1810, 8vo. London, Dulau.

MR. OELSNER, the writer of the essay, which we now undertake to review, was formerly plenipotentiary from the

free city of Francfort to the Directory of the French republic. Even without this information, which we derive from the title-page, we should have concluded, that the author was a German, on account of the singularly ridiculous sentimentality which he affects at the very outset of his performance. He has chosen to dedicate it to a deceased friend, whom, whimsically enough, he has fixed in an Elysium of his own creation—a bookseller's shop, where the ghost of this honest gentleman, it appears, passes his time in reading over the works which issue from the Paris press! '*Bitaubé*,' exclaims Mr. Oelsner, '*cet ouvrage vous appartient; vous me l'avez fait entreprendre;*' and when his readers are beginning to puzzle themselves with conjectures who this Bitaubé can possibly be, Mr. O. relieves their impatience by announcing, that he dedicates the work to his *revered manes*.

An author and a reviewer may be allowed to contemplate a performance in very opposite points of view; and while we excuse the fondness of Mr. O. for his darling production, we sincerely express our wishes, that his new doctrine may not supersede the more orthodox belief of celestial enjoyments: for it would considerably diminish our longing after immortality if he could force upon us the conviction, that in a future state any part of our happiness would consist in *reviewing*; even though the books, like the one before us, had been crowned with the suffrages of the National Institute.

Seriously speaking, however, Mr. O. does not appear to us to have deserved the crown which he wears. The subject proposed by the Institute is

'the influence which the religion of Mahomet exerted, during the three first centuries of the Hegira, over the minds, the manners, and the governments of the nations which embraced it;'

and Mr. O. merely gives us an abridgment of the history of the Saracens, under which name, although unknown to the Arabs themselves as a national appellation, he comprehends the Mussulman subjects of the Califs throughout the whole extent of their empire—'*a Gadibus usque Auroram et Gangem.*' This historical epitome is moreover so concise as to be barely intelligible to those, who are not already acquainted with the subject; and is drawn from much well-known sources as to be very little interesting to those who have studied it.

Few of the events which are recorded in history, are, however, better calculated to stimulate inquiry than the radical and extensive change which was produced in the minds and manners of men by the adoption of Mahomet's religion

among the Arabs themselves, and by its introduction into all the countries where their arms could penetrate. The influence of this religion has been every where constant and uniform ; and we think, that its effects might be studied with greater accuracy, if, instead of dispersing our attention over the states and monarchies, which were incorporated by successive conquests into the dominion of the Califs, we confined our view to those which it produced among the inhabitants of the Arabian peninsula.

Before the time of Mahomet, the Arabian nation was composed of a multitude of independent tribes, which, for the most part, subsisted by pasturage and hunting in an extensive and desert country : the cities were few ; and agriculture could be carried on in safety only in some fertile tracts on the skirts of the desert, which might be defended against the incursions of the Bedouin Arabs. The tribes differed from each other in religion, in laws, and in government ; and were held together by no community, except that of language. The solitude of their country and the absence of sensible objects, either led them into an adoration of the heavenly bodies, or into vague contemplation and enthusiastic piety. Idolatry was the prevailing religion in their principal cities, and several communities had adopted a confused and corrupt theology from Jewish or Christian missionaries.

We see no reason for supposing, that Mahomet was an impostor from the beginning. The reformation of the national religion, was, perhaps, at first, his only object. The fundamental articles of his creed are, that God is one, and that he himself is the apostle of God. There can be no doubt but that he was thoroughly convinced of the truth of the first article ; and it is highly probable, that he may have begun by dreaming, and afterwards have sincerely believed in, the second. It is however impossible to clear him from the charge of imposture and hypocrisy in many parts of his subsequent conduct, although other well-meaning, but short-sighted persons have sanctified by their example the practice of pious frauds, and, like Mahomet, have reconciled themselves to the commission of evil in the view of the good which they expected might come from it. Be it, however, as it may ; the mixture of falsehood in the doctrine preached by Mahomet, namely, the assertion of his own divine mission, neutralized, and even corrupted into evil, the scanty portion of truth which it contained.

It would be erroneous to suppose, because Mahomet taught the unity of God, that he therefore brought back religion to its primitive simplicity. He indeed banished ido-

latry from his nation, and delivered it from many gross superstitions : but he taught as a fundamental article of faith only the *personal unity* of the divine being ; and though he divested the idea of God of those properties which make it an object of sense, he gave a loose to his imagination, and bewildered his understanding, in conjuring up indefinite conceptions of almighty power. The other attributes of the divine nature, goodness and wisdom—from which, in the opinion of Plato, and of universal reason, power emanates, and which essentially constitute the Deity, do not even enter into the composition of this great idea. The *allah* of Mahomet is not a deduction of pure and unsophisticated reason, but is a creature of his own perverted understanding and disordered imagination. He describes the will and the mind of God as a combination of weak and capricious determinations, of imperfect and irresolute judgments. He has decorated him with all the vanities of human pomp, and surrounded him with the fantastic imagery which he had borrowed from the Chaldeans and the Persians : like them he has created God after the image of his own heart, has composed him of contradictory qualities, has endowed him with human prejudices and partialities, and instead of unbounded love towards his creatures, has given him the rash decisions and unrelenting severity of a human judge. The crude opinions of Mahomet thus became the divinity of his disciples, and have produced in them, by a natural consequence, a fanatical devotion, an austere morality, and a ferocious zeal for proselytism, which absorbs every consideration of humanity, or justice.

Mahomet himself had derived his instruction from such impure sources, and the people, whom he undertook to convert, were so little prepared for the reception of unadorned truth, that it is scarcely to be wondered at if he did not attempt to establish among them a less complicated and more rational system of religion. Goodness, wisdom, and power, are the only attributes which human reason can discover in God ; and the duties which are plainly deducible from this discovery are *piety, holiness, and religion*. The distinction between these terms are so little attended to in common discourse, that it becomes almost necessary to explain them. By *piety*, is to be understood the study and contemplation of the attributes of God, either in the works of nature, the operations of our own minds, or the precepts of revealed religion ; the proper object of this study is to form to ourselves an idea of perfection, and to establish within us a standard of rectitude, which naturally produce *holiness*, or a conformity of

human conduct to the divine intention ; while by *religion* is meant only that system of doctrines, of rites, or of ceremonies, which the wisdom of man has contrived, in order to recall to the mind the idea of God's perfections, and to bind it down to the duty of aiming at the imitation of them. Piety and holiness are therefore eternal and immutable, while religion, which bears the same relation to these duties as language does to thought, necessarily assumes a thousand forms, and while it flows immediately from its proper sources may be infinitely varied without affecting either its fitness or its truth.

The followers of Mahomet derived a much less equivocal benefit from his civil legislation than from his religious tenets. He promulgated, during his own life-time, as occasions arose, a series of decisions on most of the questions which form the subject of litigation in human society ; and he constituted a body of juriconsults and magistrates, whose office it should be to expound and administer the law in whatever countries the Mahometan religion might be established. This code may, perhaps, in some respects be erroneous, and it is certainly defective in having omitted to institute such an order and form of proceeding as would insure to the people a correct interpretation and just application of the law. The Mussulman laws themselves are, however, simple, precise, and equitable ; unalterable by any human authority, and impartially binding on every class and individual in society. The tribunals are independent, and are placed beyond the influence of government :—their decisions have the force of sovereign authority. The calif Omar found it beyond his power to save a criminal whom the law had condemned. Othman was summoned before the magistrates to give an account of his expenditure of the public revenues ; and Ali was even foiled in a law-suit which he had instituted against a Christian suspected of stealing his armour.

The advantages of this branch of the Mahometan institution are beyond appretiation ; and are inferior only to those of our own Trial by Jury : the great body of the Mussulman people, whatever be the form of their political government, are thereby secure in the enjoyment of their civil liberties, in the possession of their property, and the transmission of it to their legal heirs.

It has generally been supposed, (perhaps on account of the rapid extension of the Saracen empire) that the spirit of conquest is essentially inherent in every Mussulman community. It however appears to us, that their connection, even during that early period of the Mahometan history, was fortuitous, or

derived from very different causes. The agitation which was occasioned in the public mind by the propagation of the religion of Mahomet and the civil wars which ensued from it, made every Arab a soldier ; and when Mahomet had united all the Arabian hordes under his dominion, he was himself hurried away by the overflowing of the torrent which he had dammed up, and was forced into foreign wars in order to find room for the energies which he had excited.

The political government itself is not essentially connected with, nor dependent on, the institutions of the Mahometan religion. It would require a dissertation to give a complete development to this subject, and to do away the many erroneous opinions which have been entertained respecting it. But it may be sufficient for the confirmation of our assertion to remark, that Mahometanism has flourished equally under the popular, the aristocratical, and the monarchical, form of government.

ART. III.—*Les Trois Règles de la Nature, par Jacques Delille ; avec des Notes par M. Cuvier, de l'Institut et autres savants.* Paris, 8vo. Nicolle, 1808. London, Dulau.

THE Abbé Delille, during half a century, has entertained and improved his countrymen, by calling their attention to the beauties of nature ; and since they may now consider him as shaking hands with them, and with poetry, he has a right to expect that they swallow a dose of optics, pneumatics, and mineralogy, in verse ; as Doctor Last requires his nostrum to be taken by his friends, as a mark of their good will. Considering the taste of the times, this expectation is not unreasonable. We are now so familiarized with the sciences, that even our ladies will not be staggered at a few hard words impelled into the service of verse, in the most tyrannical and oppressive manner.

We cannot but anticipate one evil from the publication of this poem. What will become of that mart of easy science, the Royal Institution ? Pneumatics, mineralogy, optics, vegetable and animal history, here combine their charms : not delivered in a suffocating room from the venal tongue of a popular lecturer ; not accompanied by stinking and tiresome experiments ; not attained on the heavy and unreasonable terms of profound silence ; but conveyed in a dear French poem, interspersed with affecting stories—to be carried out

an airing—to be read in the dressing room—to be taken to bed—how charming ! how delightful ! how fascinating !

The poem is introduced by that hackneyed machine, a vision, in which the ‘ God of nature ’ appears to the Abbé Delille, and tells him that he has sung long enough of the visible beauties of the globe, that he must now dare greater things, and expose the internal construction of the world, and the forms, colours, and principles of bodies ;

‘ Et leur guerre féconde, et leurs secrets accords.’

Instead of asking his immortal visitor how he came to be a judge of verse, and submitting to him whether these things had not already been better done in prose ; he takes it for granted, that he is a god of taste, and sets to work incontinently. Indeed, the concluding words of his godship’s exhortation are flattering enough to turn the brain of any poet :

‘ Sur ma base éternelle, édifiés par toi,
Tes ouvrages seront durables comme moi.’ *p. 43.*

Light, and fire, form the subject of the first book : under the former head, Newton’s admirable theory is introduced, though Delambre is rather impudently hoisted on the shoulders of our great philosopher. It will be grating to people on this side of the water, to observe the liberties which Frenchmen take with the most revered names ; their presumption is, however, less intolerable than their praise, blended as it is with commendations of themselves.

‘ Viens Apollon, dis-moi ses prodiges divers
Et comme des beaux jours, sois le dieu de beaux vers ;
Ou plutôt, quand je vole à la céleste voûte,
C’est à toi, cher Delambre, à diriger ma route ;
Toi qui sus réunir, par un double pouvoir,
Les beaux arts au calcul et le goût à savoir.
L’immortal Isaac, de ses mains souverains,
Des mondes étoilés te confie les rénes ;
Viens ; et sans m’effrayer du sort de Phaeton
Que je monte avec toi le char de Newton,
Guide-moi, montre-moi les sphères éternelles
Leurs chemins journalliers, leurs marches annuelles ;’ &c.

p. 46.

Since Apollo’s assistance is rejected for the sake of Delambre, Sir Isaac has not much cause of complaint, at experiencing similar treatment. The French astronomer is at length left quietly disfiguring the stars by carving his name upon them, whilst the discoveries of Newton are turned into

rhyme, and his immortality insured by the eternal pen of Delille. The poet thus takes leave of Delambre,

‘ Mais tandis, qu’à l’Olympe arrachant tous ses voiles
Tu graveras ton nom sur le front des étoiles,
Moi, des bords d’un ruisseau te suivant dans les cieux,
De leur lumière au moins je décrirai les jeux.’ p. 47.

The annotator, speaking of Newton’s art of analysing light, calls it

‘ The discovery of a great man, not less admirable than the effects of light itself, and worthy of being celebrated by the genius of a great poet.’ p. 80.

We must not omit to observe, that the note which contains an explanation of the Newtonian theory of light, is deserving of great praise, on account of its conciseness and perspicuity. We do not remember to have seen this doctrine so well developed in so few words.

The Aurora Borealis is one of the most poetical phenomena of light, but the author has distended it beyond measure; and his personification of this brilliant Aurora, with her complaint to Jupiter, that her oriental sister has robbed her of her due honour, is trifling, and in the worst taste of poetry.

The description of fire, which forms the second part of the first book, though incumbered with the presence of half the gods in the pantheon, is tolerably interesting. The conclusion, which celebrates the comforts of a fire-side in winter, especially the second part, where the poet supposes himself alone, is written with much feeling.

‘ Quel plaisir, entouré d’un double paravent,
D’écouter la tempête et d’insulter au vent !
Qu’il est doux, à l’abri du toit qui me protège
De voir à gros flocons s’amonceler la neige !
Leur vue à mon foyer prête un nouvel appas :
L’homme se plaît à voir les maux qu’il ne sent pas.’ p. 74.

This sentiment has no claim to novelty, but it has seldom been so well expressed: the word ‘insulter,’ is peculiarly happy.

After declaring the comfort of being surrounded by his favourite authors, and by means of a map, making a voyage round the world in his arm-chair, he thus concludes,

‘ Agréable pensée, objets délicieux,
Charmez toujours mon cœur, mon esprit et mes yeux !
Par vous tout s’embellit, et l’heureuse sagesse
Trompe l’ennui, l’exil, l’hiver et vieillesse.’ p. 76.

The introduction of the second book is poetical and spirited; but the author soon falls into dull philosophising, and instead of rushing, as we hoped, (but certainly from what we had seen of his first book had no right to expect) into the more terrible wonders of the atmosphere, he fatigues us with oxygen and azote, and trifles so long with barometers and air-pumps, that we are ready to cry out with an old lady in a modern biographical history,

‘Oh the wind! the wind!’

After a while he calls on Apollo to assist him in describing a steam engine: the god of commerce one would think might have answered his purpose better; but enjoying the patronage of the son of Maia on other more important occasions, he is unwilling to give him unnecessary trouble, or to call him from the post where his services are of most value. He has the happy talent of stealing from other authors on the pretence of trying his strength with them. Under shelter of the title of this book, ‘Air,’ he relates the destruction of the army of Cambyses by a whirlwind, acknowledging in a note, that Darwin has already celebrated the same catastrophe. The picture of a hurricane, which introduces this episode, is among the best descriptions in the book; though the author shews a poverty of invention in personifying the tempest by the well-worn image of Virgil’s fame.

‘Du pied rasant la terre, et le front dans les cieux.’ p. 128.

This he himself has used before in his description of the God of nature, only reversing head and feet.

‘Son front touchait le ciel, ses pieds foulaient la terre.’ p. 42.

The phenomena of water, which occupy the third book, are treated in a more popular manner than the former subjects. The author has succeeded in some of his descriptions; and has shewn more than his ordinary courage in plundering his brother poets. He proposes Thompson’s ‘Damon and Musidora,’ as an object of competition, and it must be allowed that in every respect, except felicity of expression, he equals him; for he *translates* him. In one light indeed he may be said to have excelled our poet, for he has doubled the length of his story. Some of our readers will not believe that we wish our assertion to be understood literally, and for their sakes, we will, by a few short quotations, place Thompson and his rival, side by side. We must observe that the abbé’s theft is concealed under the avowed pretext of imitation.

' Offrons-en le modèle, et, rival des Thompsons,
Osons par un récit egayer mes leçons.'

The first lines of the episode are copied from the 'Seasons,'
but not quite so faithfully as those which we shall extract.

' She felt his flame ; but deep within her breast,
In bashful coyness, or in maiden pride,
The soft return conceal'd, save when it stole
In side-long glances from her downcast eye,
Or from her swelling soul in stifled sighs.'

' Summer,' line 1276.

' Soit orgueil, soit pudeur, la jeune enchanteresse
D'un air d'indifférence accueillait sa tendresse :
Seulement quelquefois un regard de côté,
Jeté timidement, trahissait sa fierté ;
Ou par un long soupir, trop sincère interprète,
Son cœur, gros de chagrins, avouait sa défaite.' p. 199.

The following is yet more closely copied :

————— ' as from the snowy leg
And slender foot, the inverted silk she drew ;
As the soft touch dissolv'd the virgin zone
And thro' the parting robe th' alternate breast,' &c.

line 1307.

————— ' déjà sa belle main
Sur ses jambes d'albâtre a replié la soie.'

————— ' Mais quel nouveaux combats
Quand la jeune beauté, de ses doigts délicats,
De son corps virginal dénouant la ceinture,
Laisse voir affranchis des nœuds de la parure
Ce sein éblouissant,' &c.

p. 201.

We recommend to our readers also to compare the husband-
man lost in a storm of snow, to the same subject in Thomp-
son's ' Winter.' We will only extract one passage, its close
imitation at least, shews Delille's good taste.

' In vain for him th' officious wife prepares
The fire fair-blazing, and the vestment warm ;
In vain his little children peeping out
Into the mingling storm, demand their sire
With tears of artless innocence. Alas !
Nor wife, nor children, more shall he behold,
Nor friends, nor sacred home.'

' Winter,' verse 311.

' En vain en l'attendant sa femme prévoyante
Prépare du sarment la flamme pétillante,

Et de chauds vêtements, et son sobre festin ;
 Par ses touchants regrets le rappelant en vain,
 De ses infants chéris la troupe amiable pleure ;
 En vain, d'un air timide entr'ouvrant leur demeure
 Ils avancement la tête, et le cherchent de l'œil,
 De frayeur et de froid frissonnent sur le seuil :
 Sa femme, ses enfants, sa cabane chérie,
 Il ne les verra plus !

p. 218.

Our readers will observe how every deviation from Thompson takes from the beauty and interest of his sentiments ; and that the alterations consist in adding a weight of useless epithets, as if it were to prove, that even his most admired descriptions, may be converted into *verbiage*, and insipidity.

A tolerably correct opinion may already be formed, from our extracts, of the merits and defects of this philosophical poem ; and, therefore, passing over the rest of his elucidations of inanimate nature, his book entitled, 'Earth,' and his 'Regnes,' Mineral & Vegetable; we shall make a few observations on his 'Animal Kingdom.' This subject, it must be allowed is less obnoxious to the objections which may be made to most of the others. Many of the superior order of the brute creation, are capable of being placed in such a light as to be subservient to the highest views of poetry ; and few of them are void of interest, or unattended with the more humble engagement of picturesque beauty.

The poet's description of the Dog is very elaborate ; and though a little overcharged, has a good deal of truth, and displays much feeling. He thus introduces him at the head of domestic animals.

'A leur tête est le chien, aimable autant qu'utile,
 Superbe et caressant, courageux mais docile.
 Formé pour le conduire et pour le protéger,
 Du troupeau qu'il gouverne il est le vrai berger.
 Le ciel l'a fait pour nous, et dans leur cour rustique
 Il fut de rois pasteurs le premier domestique.'

v. 11. p. 236.

The following lines are very beautiful :

'Gardant du bienfait seul le doux ressentiment,
 Il vient lecher ma main apres le châtiment ;
 Souvent il me regard ; humide de tendresse
 Son œil affectueux implore une caresse.'

p. 239.

'Chasseur *sans intérêt*, il m'apporte ^{cité} oie.
 Sévère dans la ferme, humain dans la

Il soigne le malheur, conduit la cécité ;
Et moi, de l'Helicon malheureux Bélisaire,
Peut-être un jour ses yeux guideront ma misère.* p. 239.

The last allusion to his own infirmities is delicate and affecting ; but we do not believe in the disinterestedness of the dog. If it be a satisfaction to a bull to be attacked by animals which he cannot eat, (and we have high parliamentary authority for holding that opinion) it must surely be much more agreeable to a dog, to pursue those which he will eat when he can.*

The character of the 'war-horse,' as it is displayed in the book of Job, is so exceedingly fine, that no paraphrase can make it common or uninteresting. If Delille had left out the familiar term 'mous-quet,' which breaks the enchantment, we should have given his imitation great praise.

It would be unpardonable in us to close our remarks on this book, without noticing the humanity of Lyonnet, who thinks it of some importance to acquaint his readers that during the ten years which were employed in composing and improving his anatomical treatise on the caterpillar of the willow, he destroyed but a very small number of lives. Delille thus records his departure from the execrable cruelty of most naturalists. We have room only for his concluding lines :

' Ah ! le ciel en plaçant la pitié dan son sein,
De l'homme a fait leur maître, et non leur assassin.
Tu le savais, ô toi dont l'ame fut si belle,
Lyonnet, des savants le plus parfait modèle ;
Ton talent fut sublime, et ton art fut humain.
Que de fois la pitié vint désarmer ta main !
Quand ton œil pénétrant observait sa famille,
Ton cœur se reprochait la mort d'une chenille,
Et de ces vers rongeurs qui devorent nos bois
Trois victimes à peine ont péri sous tes doigts.
Ah ! puisse être imitée une vertu si rare,
Et qu'un bienfaisant cesse d'être barbare !' v. 11, p. 255.

The subject of his last two books has afforded the author opportunities of displaying his poetical talents, which the former ones denied him ; and we have in them, consequently,

* The practice of bull-baiting was a few years ago attacked in the house of commons, in a debate on cruelty to animals. A very ingenious member rose up in defence of the bull's privileges, declaring it hard that he should be deprived of the pleasure of being baited ; the house was convinced, acknowledged the bull's rights, and he continues to be baited for his own amusement.

seen more to praise and less to censure. We have indeed read the whole of the second volume (excepting the first book), which alone has reference to the title of the poem, with great pleasure; and without weighing its intrinsic merit, we venture to recommend it as a *very pretty book* to those who are fond of French poetry, with abundance of notes, written chiefly by Cuvier, or extracted from Buffon.

Next to the choice of subjects, the principal fault of the poem, is an endeavour to say all that can or ever shall be said on each of them. Another is, that since it is not always convenient to introduce the name of the object described, the verse has often the appearance of a succession of riddles, which are to be solved in the notes.

In the opinion of those who make no allowances for the ravages of time, and who hold it unpardonable that a man should retain a love of literary fame, after the decay of those powers which would enable him to acquire it; this poem will be considered as detracting from his poetical reputation. His invention has certainly deserted him; and the deficiency is but ill supplied by the free use which he makes of the ideas of others. At the same time the language is easy, and the versification is as agreeable to our ears as the generality of French poetry: there is also a great variety of amusing anecdote, both in the poem and the notes, and upon the whole it is deserving of a place on the chimney-piece or the work-table.

ART. IV.—*Adalbert de Mongelaz, &c.*

Adalbert de Mongelaz. By Madame Armande Roland, Authoress of Alexandra, or the Russian Cottage. 3 Toms. 12mo. Paris. 1810.

WE are but little acquainted, here in England, with the present state of Parisian literature in the article of novels and romances. The beautiful, but as we have on former occasions repeated, immoral productions of Madame Cottin's fancy would form, a wrong criterion of judgment as to the general run of similar publications. There are, no doubt, many copyists who improve upon example, which her too great warmth of temperament has afforded them, in point of licentiousness, with more or less pretensions to rivalry in elegance of style, and tenderness of sentiment—and the lady now before us (who, we believe, enjoys no inconsiderable share of popularity among the fine gentlemen and young ladies of

Paris) may be brought as an instance of the direct contrary; of complete harmlessness and purity of *doctrine*, not without considerable facility and elegance of language, but wholly deficient in the higher powers of a fine imagination, or accurate knowledge of human characters, or a lively discrimination of the peculiarities in existing society.

The story before us is briefly this.—Monsieur and Madame de Mongelaz live, during the first years of their union, in a more than paradisaical state of love and happiness at the old paternal residence of the former, situated in the distant province of Béarn. A son and daughter have already blest their bed, when the husband is, for the first time in his life, obliged to visit Paris on business of importance. Here his constant heart is subdued by the attractions of an intriguing countess, who first succeeds in weaning his light affections from his family in Bearn, then avails herself of her influence over him to make him squander almost all his property on herself and her favourites, and finally abandoning him, drives him back to Mongelaz to be forgiven by his wife, and to die of a broken heart in her arms. On his death bed he makes his son, then a fine boy, unrivalled for grace, strength, and understanding, take a solemn vow never to visit the theatre of his father's ruin; and this promise, together with what he knows of the circumstances of that unhappy parent's life, combines with the instructions of his mother to inspire him with principles of virtue bordering on severity, and to render him equally vigilant over his own conduct; and (as is proved by the sequel) suspicious, rigid, and exacting, with regard to that of other people. Yet this unamiable character is held up by Madame Roland as a pattern of perfection, and earnestly recommended in a prefatory address to her son as a model for his own imitation. We sincerely hope that young Monsieur Roland has both a better heart and a better head than to follow implicitly these maternal instructions.

While young Adalbert (who has entered into the army) is serving abroad in the cause of the Americans against England, it happens that a young Parisian widow of the highest rank, the greatest beauty, the most attractive manners, the most brilliant imagination, the most excellent heart (but unhappily cursed with a disposition to be gay and lively) comes to drink the waters of Baresges, and from thence to pay a summer's visit to her jointure-house in the neighbourhood of Mongelaz. She soon becomes the most intimate friend and companion of Madame and her interesting young daughter, and is prepared by their enthusiastic description of his heart and accomplishments, no less than by a very handsome por-

trait in the hall of the chateau de Mongelaz, to feel very favourably disposed towards Adalbert, when he returns very *a propos* in an ill state of health to pass the winter with his relations. The beautiful Octavia is still more interested by his pale and suffering appearance than she could have been by his most healthful lustre of perfections, and it is not long before she loses her heart so completely, that a return to Paris is the farthest of all possible events from her contemplation. A long series of love-making follows (in which the courtship is for a considerable time entirely on the part of the lady)—the new Adonis is, however, at last won to the embraces of this irresistible Venus; but his whimsical temper breaks out on the eve of their union in a most ridiculous request that their marriage might be performed in private for the purpose of being broken off again the more conveniently, in case at any future time, the fair Octavia might happen to repent of her choice. This admirable plan is frustrated, not by the sense or delicacy, but simply by the undoubting love of the beautiful Parisian—and for some months the valley of Mongelaz becomes again the garden of Eden, to which title it had once before had equally high pretensions.

At last, Adalbert's furlough expires, and he is summoned to the frontiers of Alsace to take the command of a regiment, which the interest of his wife's relations has procured for him. Here commences the scene of trial. Octavia, mixing again in gayeties to which she had been long a stranger, enters into them with a spirit which displeases the saturnine temper of her lord. At the first ball which they visit, they make a ridiculous engagement to each other in the face of all the world, *à ne jamais valser si non l'un avec l'autre*; it happens that Monsieur Senneterre, a cousin and intimate friend from childhood of Octavia's, comes to the same quarters; and, not long after this foolish blaze of constancy, she has so far forgotten herself as to be detected by her spouse in the very act of *walsing* with this young officer. Adalbert remonstrates. She acknowledges her fault, but resents with becoming dignity his suspicion of any particular attachment to the object of it. Matters, having thus had a commencement of disunion, go on from bad to worse. There are not wanting zealous friends on each side to widen the breach. The husband frowns like a Spaniard—the wife laughs like a French woman. At last, the disagreement is increased by circumstances to a downright matrimonial quarrel. A conciliatory letter from the husband is maliciously intercepted and prevented from reaching the wife; and the consequence is, that he throws up his commission, and, without taking leave of any

human being, runs off to Scotland, leaving her at liberty to enjoy herself as she likes; a liberty which she immediately puts in use by returning to Paris and abandoning herself to all the dissipation and frivolity into which a woman can plunge without the sacrifice of her virtue.

But though separated to all appearance for ever, each of these foolish young people retains the most ardent love for the other in secret. Adalbert goes sighing about the Highlands, hoping in vain to dissipate his cares by making enquiries after his favourite Ossian, and in the course of his rambles has the good fortune to save a young lady from tumbling over a precipice, and afterwards to reconcile her father to her marriage with the man of her affections, during all which time, it must be observed, he is very much occupied, not indeed in actual *waltzing* with the girl, but in sitting with his arms round her waist every day in the most innocent and brotherly manner imaginable; so that if a balance were to be struck between his own and his wife's *acts of inconstancy*, we sober-minded people think that she would be found very much his debtor upon the whole amount.

Octavia's dissipations, in the mean while, receive a temporary check by the confinement necessary to her delivery of a fine daughter, the only pledge of this hitherto ill-starred union. A painful and dangerous time, and a slow recovery, bring her to her senses; she resolves to fly from Paris, and, returning to Bearn, throws herself into the arms of Madame de Mongelaz, and her affectionate sister Helen, with a mind pure from all taint of real vice, and a heart entirely devoted to her husband and child, and to the sweet hope of his recovered affections.

Of this happy and unexpected change, Adalbert is no sooner informed than he immediately withdraws his arms from round the waist of Miss Mary Mac Eranor, and flies on the wings of love and pure affection to Mongelaz; but those wings, swift as they are in their movements, were not quick enough on the present occasion; and the first packet boat might possibly have answered his purpose better. Octavia has suddenly disappeared, and no human creature can give any account of her flight. In short, not to detain our readers any longer, and to put an end to Monsieur Adalbert's tortures sooner than Madame de Roland thinks proper to do, we shall briefly add, that a certain passionate admirer of hers, called Lord Pemberton, having discovered the place of her retreat, and long persecuted her with fruitless addresses, has at last seized her by surprize, and carried her away with him to a solitary castle, on the frontiers of New Castile, where she

is employed for some months in a gallant and finally successful defence of her own and her husband's honour, against the brutal assaults of her ravisher ; till at last the mystery is developed, Adalbert comes in person to her rescue, they faint away in each others arms, and live very happily all their lives after.

ART. V.—*Histoire de France pendant le dix-huitième siècle, &c.*

History of France during the eighteenth Century.

By M. Lacretelle, the Younger.

(Concluded.)

IN our last account of the two first volumes of this work, we exhibited a brief view of the acts of Louis XV. till he resigned himself as an obsequious slave to the capricious government of Madame Pompadour. This lady seems to have had but little knowledge of any human character, except as it was seen modified in the individual whom she found it her interest to captivate. Her genius was exercised in contrivances to amuse the libertine monarch, to vary the sources of gratification, and to find new when the old failed. When she found that her power was not terminated by the passion with which she had inspired the royal debauchee, she assumed the office of procuress to his lusts. She ministered to his vices in much the same manner as the infamous cardinal Du Bois had to those of the duke of Orleans.

The royal treasury could not easily oppose any barriers to a woman who appointed and dismissed the controulers general as her caprice might prompt. Her prodigality had certainly some influence in preparing the way for the revolution in the following reign. After the peace of Aix la Chapelle, in 1748, Louis, immersed in vicious pleasures, seemed entirely to forget that he was the sovereign of a great people. The destiny of France was committed to the care of a woman, whose consciousness of her own want of capacity and worth would not suffer her to admit any persons of superior ability, or exalted virtue, to the administration.

The queen, whose influence was subordinate to that of Madame de Pompadour, was hardly noticed, except by the indigent whom her bounty relieved. The dauphin, who found himself suspected and hated at court, lost his natural gayety, and abandoned himself to a gloomy reserve. Madame de Pompadour, to whom he shewed a cold contempt, endeavoured

continually to prejudice the monarch against him by traducing his character and designs. Even his virtues were made to furnish proof of his dangerous intentions. His numerous acts of benevolence were represented as an insidious method of obtaining popular favour; his attention to business, and to the improvement of his mind, was regarded as an indication of his ambitious views, and the regularity of his conduct was depicted as an artful endeavour to reflect on the licentious habits of his father.

'With the exception of Louis XIV.' says the author, 'there is, perhaps, not one of our kings who did not look with envy on the pleasures of private life. Louis XV. was fond of secluding himself from the world, not because he was at all inclined to study and reflection, but from the bias of a selfish habit, and an insatiable desire of gross indulgences. Whatever advantage he might have derived in public from the prepossessing exterior with which nature had endued him, he shrunk with timid repugnance from the public gaze; and weary of ceremonial constraint, and political discussion, he sighed for the privacy of his "little apartments." When he gave his opinion on the most important affairs, he spoke with the timidity of a private individual. He evinced not a want of judgment, but of interest. He seemed always to say, *if I were king*, things should not be as they are. He yielded to opinions which were opposite to his own, not so much from conviction, as from the desire of avoiding the fatigue of argument; nor was he always displeased when the event justified his prescience. This monarch sought to form a private purse as a slave secretes a supply. Indolence sometimes led him to make attempts in mechanism. Madame de Pompadour undertook to make him comprehend a new theory of political economy; which her friend Quesnay, the physician, had just formed, and which soon became one of the most important introductions of the eighteenth century. Louis next conceived a desire of learning the trade of a printer. A manuscript of Quesnay was committed to the little press, which was under the direction of the king, but it did but slightly attract the attention of the august workman.'

If Louis XV. had been capable of any vigorous moral effort, the author thinks that his principles would have rendered him devout. But Louis seems to have had the same, or much the same religion as most other sovereigns; for he made profession of a faith, which cost him no sacrifices, and which he thought peculiarly indulgent to the vices of kings.

Louis is said to have forgotten, in the presence of his women, the haughty reserve which he made his courtiers feel. He practised with rigorous scrupulosity the respectful attentions which the chivalrous code of gallantry requires. Hence,

while the greatest corruption of morals prevailed, the grossness of vulgar debauchery was in some measure counteracted by the forms of chivalry.

‘Most of the women who aspired to his favour, were afraid of wearying his patience; and they often missed the reward of their infamy by their precipitation in incurring it.’

The monarch, who in vain sighed after gratifications, which vice, however varied, can never bring, was induced to form an establishment which has not been surpassed in profligacy in any age. He formed a sort of seraglio out of some out-houses, built in an inclosure, called *le parc-aux-cerfs*, to which numbers of young women, who had been either purchased or stolen from their parents, were conducted in order to be immolated to the lusts of the sovereign. These victims of royal sensuality were dismissed with presents, but hardly ever afterwards permitted to see the king, even though they carried away with them the fruits of the intercourse. The most tranquil domiciles, even the most obscure families were rifled by the pimps of the sovereign to furnish new objects of excitement to the palled appetite of the lascivious sovereign. Years were spent in educating the young in the school of seduction, and in vitiating the principles of those who had a horror of the scene for which they were destined. If among these unfortunate females, there happened to be any one who felt a sincere attachment to the king, though he might be affected by it for some moments, yet he was soon led to consider it only as the artifice of interest or ambition. He informed Madame de Pompadour of the circumstance, who soon took care to plunge these suspected rivals into their original obscurity.

This Christian king, in the recesses of his worse than Mahometan harem, turned a deaf ear and an insensate heart to the cries of the numerous families on which he had inflicted the most poignant suffering, and the most indelible disgrace. With the most inexcusable brutality he abandoned the women he had corrupted to the walks of public prostitution. He even suffered the innocent products of his infamous pleasures to be thrown like outcasts upon the world.

We pass over the account which the author has given of the attempts of the Jesuits to introduce the inquisition into France, of the religious feuds between them and the Jansenists, of the bigotry and the exile of Beaumont, archbishop of Paris, and the progress of civilization and the arts in France, from the year 1748 to 1756, when a new war broke out between France and England. This war commenced with the

unfortunate attempt of admiral Byng to relieve Minorca. The author vaunts the trifling success of the French fleet on this occasion, as 'victoire navale, la plus importante et la plus glorieuse que les Français eussent obtenue depuis plus de cinquante ans.' When marshal de Richlieu returned to France after the capture of Port-Mahon, which excited the most lively rejoicings in France, the only question which Louis asked the conqueror was, *What kind of figs they had at Minorca?*

The author calls the war which took place in 1756, the most sanguinary and the most insensate which modern history records,

'A memorable example of the impotence of treaties, and the force of a great man! Fortune seemed to take pleasure in frustrating the intrigues of politicians, and the slaughter of armies, in order to verify by melancholy experience, the lessons of peace which religion had long taught, and which the genius of philosophy hoped to develop. But vanity, caprice, and personal pique, were found to be as obstinate as the most ardent passions.' 'There was nothing to breath a soul into the mass which was designed to crush Prussia. The French danced and sung as they proceeded to execute the plans of the campaign which were laid in the cabinet of the king's mistress; and they still continued to sing and dance after they had met with an ignominious defeat. The Russians marched with a sluggish pace to the long massacres which saddened the heart of their indolent sovereign. The Austrians, full of address and activity in the cabinet, were all apathy in the field. They kill, and are killed, they beat, and are beaten, with immoveable phlegm. One or two hundred thousand men perish in the conflict every year; and they discover no more emotion, than if two hundred thousand men had disappeared. Frederick alone inspires vigilance, courage, and enthusiasm in his troops, and makes another Sparta of the country which he governs with despotic sway. It is on him that all eyes are fixed. If any interest arise in this monotonous combat, it is he who absorbs it.'

The parliament of Paris made vigorous remonstrances against the new taxes which the war demanded. In August, 1756, the monarch held a bed of justice, in which he caused the new imposts to be registered. The parliament of Paris, and all the other parliaments in the kingdom protested against this stretch of power. But in another bed of justice to which the king had recourse towards the end of the same year, all the royal edicts were ordered to be registered on the pain of disobedience, immediately after the answer of the king to their remonstrances which were still permitted. These measures caused a violent ferment in the capital; and

the magistrates might easily have excited the people to revolt. The name of the king was pronounced with curses by the multitude ; and his scandalous debaucheries, his extravagance, and his ignominious servitude to the will of Madame Pompadour, were the theme of public reproach.

On the 5th of January, 1757, one of those events happened which it is not easy either for contemporaries or for posterity to assign to the real cause, and which seem involved in an impenetrable obscurity. It seems difficult not to be able to explain the motives of those actions, for which great and strong reasons may be assigned, but none of which are found, on inquiry, to suit the present case. When the attempt was made by Damiens to assassinate the king, the monarch had become so unpopular, and the discontent which his private and his public conduct had excited, had become so general, that it could not at first view but seem highly probable, that it originated in a conspiracy to subvert the government. The Jesuits and the Jansenists, the members of the parliament, and the clergy, successively accused each other of the crime, but none of them seem to have had any share in the commission. The assassin had no accomplices ; and he appears hardly to have known his own motives for making the attempt. We can hardly impute it with M. Lacretelle to a vague desire of celebrity, to a fit of patriotism, or to a disgust of life. None of these, unless, perhaps, we except the first, appear to have had any influence on his mind. Damiens, like Hatfield, appears to have been a person under the influence of temporary derangement ; and, it is vain to talk of motives where the mind from some invisible cause is thrown off its equilibrium.

The circumstances attending this singular attempt were as follow : At six in the evening, of the day above-mentioned, Louis XV. was getting into his carriage to go from Versailles to Trianon. The carriage was standing under an archway which was but ill-lighted. The guards, and courtiers, and a number of casual spectators were promiscuously jumbled together. Damiens, advanced through the crowd, struck the king with a penknife above the fifth rib, and slunk back among the multitude. But the king recognized the assassin. He was immediately arrested. On examining the instrument with which he had perpetrated the deed, it was found to be a clasped knife with two blades, one of which was long and pointed like a poniard, the other a common penknife. The last only was employed, and seemed to prove that when the criminal might have made use of a much more powerful weapon, he must either have been deranged, or could have

had no serious intention of depriving the monarch of his life. Louis was but slightly wounded.

The immediate effect of this attempt was, by rendering the monarch for the moment an object of sympathy, to make him less unpopular than he had previously been, or than he deserved to be. But this impression was much lessened by the horrid barbarities which the assassin was made to experience; and which, by exciting the popular compassion, directed the general indignation towards a government which could permit such outrages on humanity, in a civilized and a Christian country. After being long and repeatedly put to the torture during two months and a half, in which nothing definite, consistent, nor satisfactory could be forced from him, he was led to execution on the 28th of March, 1757. His right hand was first burnt off; his flesh was afterward pulled from his bones with pincers; melted led was poured into the holes; his body was then drawn into quarters; the parts were burnt, and the ashes scattered in the air. We do not believe that at this period such a punishment would have been either practised or endured in any of the capitals of Europe, except Paris. To exhibit such a spectacle of cruelty to the people, was to harden their hearts to practise the savage enormities which disgraced the revolution.

M. Lacretelle gives a succinct account of the war in which France was engaged from 1756 to the peace of Paris in 1762; which he calls 'the most disgraceful that France ever signed,' but this peace which was thought so disgraceful to France, was in this country censured as too advantageous to that power, and indeed as a sacrifice of the interests of Britain to those of France.

The third volume of this work is opened with an account of literature and philosophy during the reign of Louis XV. In this part of his work as well as in others, where he has any occasion for political reflection, or for any allusions to the causes of the revolution, or the present state of France, we clearly discern from the very guarded manner, in which the author speaks, that he is writing under the influence of an overbearing despotism, in which a man is rather obliged to think what he shall speak, than to speak what he thinks. We deferred the consideration of this part of M. Lacretelle's history to the conclusion of this article, that it might not interrupt the narrative of events.

The French revolution has been assigned to various causes; and various causes certainly combined to produce that event; but all these causes were subordinate to one principal and paramount to all the rest—the agency of the press. None

of the great events which are recorded in history so clearly show how much what is called matter is under the dominion of mind, or how much the corporeal energies of man are subordinate to the intellectual as the revolution, which took place in France, in the year 1789. We behold all the physical activity of the state set in motion by the intellectual powers of the reflecting few.

The French revolution had been slowly and gradually maturing in the womb of time, for more than a century before its birth. A sort of rapturous devotion to the monarch constituted the chief political feeling of the nation, if political it may be called, during a large part of the splendid reign of Louis XIV. The nation seemed to concentrate all its vanity, all its admiration, and all its patriotism in his person. But in the year 1685, the fatal era of the edict of Nantz, when his intolerance caused France to lose two millions of an industrious population, the illusive beauty of his reign began to fade, and the public admiration to subside. The unanimity of affection which the nation had experienced in itself, and had felt towards the monarch, for twenty-five years, was suddenly destroyed. The king became gradually less the object of love and veneration, and the national calamities which in the last years of his reign seemed to obscure the glory of an earlier period, tended to increase the general dislike. The strong symptoms of indignation and contempt which appeared at the funeral of Louis, were a striking proof how much the respect for the monarch and the monarchy itself had declined. The regency of the Duke of Orleans, in which every species of profligacy was rather encouraged than reprobated at court, and where not only virtue, but even common decency was despised, tended still further to shake the monarchical prejudices of the nation. In the reign of Louis XV. after the death of Fleury, the king's mistresses, engrossed all the power and patronage of the state. The government became the centre of imbecility and corruption. If any plan of reform were for a moment adopted in the internal administration, it was soon abandoned by the variations of feminine caprice. The unrestrained debauchery of the monarch, relaxed those springs of government which owe their strength and elasticity to that obedience which is produced by a sense of duty among the people. The obedience which was still paid was rather the submission of habit or of fear, than of affection and respect, and it was ready to be withdrawn or renounced, whenever the times should offer a favourable opportunity of resistance.

In this state of the public mind, which was not a sudden but a gradual transition from its former disposition, occa-

sioned by the moral and political errors of the government from the last period of the reign of Louis XIV. the new race of moral and political theorists which arose in France, found a soil which was already in some degree prepared for the reception of the doctrines which they so eagerly sowed, and which were finally destined to change the moral and political aspect of France.

Had not the monarchical prejudices of the people been as much weakened by the scandalous vices of the court, as the religious prejudices of the French were shocked by the profligacy of the clergy, the literati and philosophers of France would have found it a far more difficult task to alienate the people at once both from the altar and the throne. The same force of intellect which was employed by Bayle, Voltaire, Diderot, D'Alembert, Rousseau, &c. &c. acting in the same direction, might ultimately have produced the same effect; but the resistance would have been greater, and the execution of the attempt more slow.

Bayle, as the author remarks, was the first person who attacked religion, without employing the arms of any religious sect. But still he was not an open and undisguised assailant;—he covered his infidelity with a veil which was thrown off by his successors in the Anti-Christian crusade. Bayle was not himself a writer well calculated to shake the popular faith; except, by first undermining that of a few thinking persons, who afterwards detailed his reasoning in a form, or with modifications suited to interest more general curiosity, and to excite the attention of ordinary minds. Bayle rather suggested doubts, than attacked doctrines; rather prompted inquiry by sceptical insinuations, than made an explicit avowal of his unbelief.

Voltaire was twenty-one years of age when Louis XIV. died. The vivacity of his genius had captivated the attention of the celebrated Ninon de l'Enclos, who left him her library and transmitted to him the independence of her religious principles. Soon after the death of Louis he was sent to the Bastille, on account of a copy of verses in which he had reflected on the memory of that monarch. The conversation of Voltaire, at a very early period, betrayed an impatient desire to ridicule the popular belief. After his liberation, he was again sent to the same place of confinement for sending a challenge to the Chevalier de Rohan. After an imprisonment of six months he was released, when he retired into England. Here he learned to speak and write our language with more zeal than Frenchmen usually show in such an undertaking. Here he conversed freely with the thinking

men of different opinions who then adorned this country;—and while he read the writings of the deists, he did not neglect those of Newton and of Locke. In his tragedy of *Brutus*, which was represented in 1730, Voltaire evinced the strong impression in favour of liberty, which had been made on his mind by his residence in this country; and in his '*Lettres Anglaises*,' he showed that his acquaintance with English literature, though it had enlarged his stock of philosophical knowledge, had unfortunately contributed to confirm his religious unbelief. Montesquieu, who had in 1721 published his *Persian Letters*, in which there are some oblique strokes against religion, arrived in London soon after Voltaire. These philosophers came to this country with different views, but both returned to their own country with improved notions of civil and religious liberty. The works of Montesquieu had a very sensible influence in giving a new and more philosophical turn to the political sentiments of the French.

After the peace of Aix-la-Chapelle, the feuds between the parliament of Paris and the clergy, rose to such a height that a civil war seemed likely to be the result.

'Some statesmen,' says the author, 'who wished to preserve peace, some men of the world, who were fearful lest any interruption should be occasioned in their pleasures, and lastly, some devotees, who, in the name of religion censured the violence of which it was the pretext, had recourse to the men of letters to calm this ferment of the public mind. These persons made a common cause in extinguishing along with the then causes of dissension, the flame of fanaticism which was on the point of bursting forth;—but in their endeavour to obtain the same object, they adopted different means. Many among them wished to produce in the mind a complete indifference to religion; others endeavoured to direct it to the observation of nature, and some offered to their view the most sublime projects of social amelioration. Among these persons were many of extensive erudition and a burning temperament; who had courage sufficient for great enterprizes, and address to succeed in what they undertook. It was either the impulsion of original genius, or the desire of renown, which was their ruling passion, which inspired a continual propensity to innovation. The diversity of their talents qualified them for producing the result in which they all had either avowedly or tacitly determined to concur. Buffon, J. J. Rousseau, Diderot, d'Alembert, Duclos, Condillac, Helvetius, were emerging to celebrity, while Voltaire and Montesquieu had reached the meridian of their fame.'

The following is the character which the author gives of Diderot:

His character was open and undisguised; his exterior indicated the ingenuousness of his nature, and seemed to announce the flame of genius. His conversation, while it exhibited the glow of the enthusiast, displayed the richness and the accuracy of the man of science. He loved to speak like one of the old philosophers, surrounded by his disciples. He represented Plato, Aristippus, or Diogenes. He could have assumed the prophetic character if there had been occasion. Without drawing the resemblance too close, we may say of Diderot what Sallust said of Catiline. His capacious mind was continually projecting schemes which were too lofty for ordinary minds to conceive, or for human means to execute. His writings preserve the originality and the force rather than the charms of his conversation. In his company we never experienced that weariness and impatience which are caused by the tone of dogmatism, for he was at once gentle and urbane. There was a sort of pomp in every thing he did, except in obliging his fellow-creatures. In the primary eruption of his hostility to revelation, he thought at first to stay his steps on the verge of deism. Voltaire appeared to him to have left too much languor in this mode of adoration: he wished to breathe into it the rapturous emotions of the soul, but he often attempted to produce the effect only by high sounding words. He renounced the enterprize; fearing least some one should reach a higher point of incredulity than himself, he became an atheist. In order to procure some solace in such a chilling system, he imagined a picture of social ameliorations which were applicable to the whole human race. An unusual audacity marked the commencement of his literary career. His *Philosophic Thoughts*, which were published in 1746, were the most direct attack against the christian religion which had ever been made in France.

Diderot formed the project of the famous '*Encyclopedie*,' in conjunction with D'Alembert. The great object of Diderot in this colossal undertaking is supposed to have been to crush all the old creeds of Europe under the weight of its authority. The labours and the discoveries of Diderot in the mathematics, says the author,

'had already placed him in the same rank as Clairaut. His character, his habits, and his manners, rendered him eminently qualified to conduct this great and perilous association of philosophers and men of letters.'

D'Alembert was the natural son of Madame de Tencin, who, after a clandestine '*accouchement*,' had the cruelty to abandon the fruit of an amour with the chevalier Destouches. The future philosopher was found in the street, in November, 1717, by the officer of the night, who took compassion on the infant, and after some trouble procured it to be adopted

by a glazier and his wife. These good people interested themselves for young D'Alembert as much as they could for a child of their own. They encountered privations themselves in order to procure the means of giving him a liberal education. He soon distinguished himself in the walks of science, and repaid the cares of his benefactors by the vigour of his literary application. A paper which he composed on the theory of the winds, excited the admiration of the greatest mathematicians in Europe. 'In a few years he became their equal, and it was he who established the triumph of Newton over the Cartesians.'

D'Alembert, says Lacretelle,

'was one of those privileged men who are always masters of their thoughts as well as of their passions. A species of gayety which originated in the internal self-complacency of his heart, and was nurtured by a store of shrewd observations, constituted the distinguishing excellence of his mind.'

Voltaire had no sooner become acquainted with the young philosopher, than he regarded him with deference. Among the philosophers of this time, D'Alembert was almost the only one whose mode of life merited the name. Prosperity did not make him relinquish the frugal habits of his youth. He evinced a filial fondness and respect for the glazier and his wife. He occupied a plain apartment in their house, and the charms of the most brilliant company did not make him neglect those who provided for the wants of his youth with more than parental tenderness. When Madame Tencin perceived the splendid reputation of D'Alembert, she wished to be recognised as his mother. Her interest with the great might have proved serviceable to D'Alembert; but when he saw her maternal tenderness awakened by vanity, he replied to her importunate solitudes only in these words: 'I know no mother but the glazier's wife.'

Two volumes of the *Cyclopedia* appeared in 1751. In February, 1752, the work was

'suppressed by a decree of the council, as hostile to the church and the state; and it was thought that the principal writers would not escape proscription. Diderot in particular was menaced with the dungeon of Vincennes, where he had been immured two years before on account of some passages in his *Letters on the Blind*.'

But in two month's time, such was then the fluctuating indecision of the cabinet under the auspices of Madame Pompadour, Diderot and D'Alembert were in favour at

court. It was thought an act of pusillanimity to suppress a dictionary of the arts and sciences. The court laughed at the apprehensions of the jesuits; and the Encyclopedia reappeared with increased splendour.

We shall produce a few of the author's observations on Buffon, and shall then conclude this article.

'The ardent imagination of Buffon impelled him to form a system out of a few facts. He arranged the whole plan of his life with a consistency which has been rarely-equalled. He improved the highest faculties of his mind by an application of fourteen hours a day. Except in his literary pursuits he rejected imagination as a dangerous guide. He was prone to pleasure, but more insensate to love. He was not to be offended with impunity; he had fought a duel with an Englishman, whom he had mortally wounded. He soon became indifferent to that company, in which he did not bear the sway. He enjoyed life on his estate at Monbar, where he was surrounded by dependents. The pomp of luxury fascinated this observer of nature. At his house the man of quality met with a more welcome reception than the man of letters. He conciliated the great without any officious or servile complaisance. He commenced his Natural History with an imposing and presumptuous *theory of the earth*. At a moment when the spirit of system was attacked on all sides, an hypothesis was received with astonishment and distrust which explained the actual order of nature, and a part of the prodigies of creation, by means of a comet which produced worlds by pieces struck off from the body of the sun. Newton could never have believed that his successors would so arbitrarily extend, or rather so formally contravene a system, in which he had shewn the laws of nature to be harmonious, regular, and immutable. 'The geology of Buffon explained in a much more satisfactory manner the different revolutions of the earth, and the formation of continents, islands, and mountains.' 'The authority of Genesis was neglected in his *theory of the earth*, or rather it was eluded by an artifice which is almost contemptible. The complaints of the clergy were uttered through the organ of the Sorbonne.' Soon after cured of his fondness for theories by the danger of announcing them, he employed the riches of his imagination in investing the picture of nature in the most sumptuous and varied hues. He communicated to French prose a staid solemnity of which it had not hitherto been judged susceptible. We may remark that the four men of superior genius who adorned this epoch, Voltaire, Montesquieu, Buffon, and J. J. Rousseau, were colourists of more than ordinary excellence. Voltaire, who had proved how much he was a poet, made use of no ambitious ornament in his prose. He was a king who wished to shew himself amiable and condescending in private life. Poetical expressions are often em-

ployed by Montesquieu as they are by Tacitus, to impress rather than to embellish a bold thought. Buffon and J. J. Rousseau, free and varied in their harmonious style, without affecting to imitate, often surpassed the effects of poetry.'

This history is rather unequal in the merit of the execution. Some parts are written with spirit and elegance; in others the author is tame and dull where his subject called for pathos and animation. Almost all the productions of the present French press, particularly on moral and political topics, evince what a deadly and torpifying influence a despotic government is wont to exert on the faculties of the mind. A writer, who is continually to reflect whether any word or sentiment which he may utter will not give offence, is certain never to produce any work above mediocrity. Genius, indeed, instead of flourishing, can hardly vegetate in the atmosphere of tyranny.

ART. VI.—*Voyage de Dentrecasteaux envoyé a la Recherche de la Perouse, &c.*

Voyages of Dentrecasteaux in search of La Perouse; published by order of his Majesty, the Emperor and King, under the Ministry of Vice Admiral Deves. Edited by M. de Rossel, formerly Captain in the Navy. Paris, 1801. Printed at the Imperial Press. 2 Vols. 4to. with an Atlas in folio. London, Dulau, Soho Square.

BEFORE giving an account of the splendid work now under our view, it may be proper to remind the reader that the unfortunate La Perouse sailed from Brest on the 1st of August, 1785, with the French frigates *La Boussole* and *L'Astrolabe*, and that since his letters dated at Botany Bay, where he anchored on the 26th of January, 1788 (and which stated that he expected to return to the isle of France in the course of that year), no intelligence whatever has been heard of him. Apprehensions were therefore entertained that he had been shipwrecked during the subsequent part of his voyage; and the National Assembly, in February, 1791, decreed that the king should be petitioned to equip two vessels to proceed in quest of this celebrated navigator, and at the same time to explore the shores which he intended to visit on leaving Botany Bay. The late king of France appointed M. Dentrecasteaux to execute this important commission, and the necessary instructions being given him, the

frigates *La Precherche* and *L'Esperance* were fitted out and placed under his command.

It is already well known that M. Dentrecasteaux's expedition was unsuccessful, so far as the recovery of M. de La Perouse or his companions was concerned: the French however claim the merit for him of having amply fulfilled the secondary object of his mission, namely, by extending the present state of geographical knowledge, and by making many useful discoveries. It will be our object in the following analysis of his labours to enable the English reader to judge of his merits: our own opinion, we confess, is rather favourable on this point, and we only regret that our author is now beyond the reach of our praise. He fell a victim to a disease which was heightened by excessive fatigue, arising from a most zealous discharge of his professional duties, when the expedition was about to steer for Europe on its return. M. D'Auribeau, the captain of *La Recherche*, succeeded him in the command of the two frigates, and brought them to Sourabaya, a port in the island of Java, where they were disarmed and laid up in consequence of war having broken out between France and Holland. M. D'Auribeau, as ill luck would have it, soon fell a sacrifice to the climate, and the commander of the frigate *L'Esperance*, the editor of the work now before us, embarked for Europe on board a Dutch vessel, carrying with him all the papers which contained the details of the voyage, besides the original charts and drawings of M. Beautemps-Beaupre, the chief engineer and hydrographer of the expedition. The ship having been captured by an English frigate in the north of Scotland, M. Rossel was carried prisoner to England, and the papers and drawings were at first detained by the Admiralty, but they were afterwards restored, when he was permitted to return to France.

The present editor informs us that the first part of the account of the voyage is published from a journal in admiral Dentrecasteaux's hand writing, and now deposited among the French archives of the marine and the colonies. But as this journal ends with the departure of the frigate from the coast of New Britain for the Moluccas, (i. e. eleven days previous to the death of M. Dentrecasteaux), M. Rossel has continued it to the day on which the ships anchored in the roads of Sourabaya, and where the expedition may be considered as having terminated.

Subjoined to a well written preface, M. Rossel has given the decree of the National Assembly above alluded to, the instructions given to Dentrecasteaux, and lists of the persons

who composed the scientific part of the expedition. The account of the voyage then follows.

M. Dentrecasteaux, after communicating some astronomical and meteorological observations made at Brest previous to the departure of the frigates, informs his readers that they sailed on the 29th September, 1791, and steered for Teneriffe, where they anchored in the roads of Santa Cruz on the 13th of October. While the ships were taking in wines and other stores, the naturalists attached to the expedition, visited the peak of Teneriffe, and began to form their collections. The astronomers and geographers on the other hand were not idle, and M. Dentrecasteaux, in faithfully detailing their labours, has enriched them by some profound and judicious reflections. The various objects of curiosity which present themselves on the voyage from Europe to the Cape of Good Hope, are so familiar to an English reader, that it is unnecessary for us to notice this part of M. Dentrecasteaux's journal.

On the arrival of the frigates in Table Bay, in January, 1792, M. Dentrecasteaux received intelligence from M. de Sainte Felix, the French commander on the Indian station, stating his belief that De la Perouse must have been wrecked among the Admiralty islands; and he accordingly changed the plan of his voyage, and steered directly for these seas. He remained a month, however, at the Cape of Good Hope, for the sake of repairing the vessels under his command; and this delay gave the naturalists an opportunity to visit the interior of the colony, by which they considerably increased their collections.

On the 16th of February they left the Cape. M. Dentrecasteaux had proposed to himself, in order to arrive more speedily at the Admiralty islands, to pass to the northward of New Guinea; but the contrary winds which he encountered during the first twenty days, determined him to change his route and proceed by the southward of New Holland. On the 28th of March they came in sight of Amsterdam island, which was surveyed and laid down in a chart by M. Beaupre. As they approached this island they met with a prodigious quantity of sea wolves, and on the shore they saw a very large fire, the cause of which they could not ascertain: this island is inhabited. M. Dentrecasteaux, for the second time during his voyage here, met with the phenomenon of the luminous appearance of the sea: he remarks that it was in general when the weather appeared to forebode a storm that this curious occurrence was most perceptible; and what seemed most worthy of remark was, that on the

14th of April this phenomenon was accompanied by the meteor known by the name of Saint Elmo's fire, which was then seen for the first time during the voyage. On the 20th of April they descried Van Diemen's land, and made the Newstone rock. It was the admiral's intention to anchor in Adventure bay, for the sake of insuring a supply of wood and water; but being deceived by a similarity in the configuration of the coast, he entered the bay of Tempests. Fortunately the officers sent to survey this place, discovered a well sheltered harbour, in which the frigates anchored on the 23d. The discovery of this harbour was regarded by our voyagers as being the more important from there being no other discovered on the southern coast of New Holland.

M. Dentrecasteaux in his journal describes this haven as being one of the safest and most convenient he ever saw; and takes occasion to contrast it with the name given to the bay in which it is situated. He has described it at full length, and independently of its security from storms, it affords ample supplies of wood, water, and fish. In the course of exploring the interior, they did not meet with a single native, but traces of their existence were found. A few scattered huts and some works of a rude description bespoke the state of barbarism in which the natives were. Besides these huts it seemed as if the inhabitants also took up their abodes in the trunks of trees, almost all those of large dimensions being hollowed within by means of fire. One of these trees when measured by M. Dentrecasteaux, was twenty-five feet eight inches in circumference, and several men might have lain down within it.

'It is remarkable,' says our journalist, 'that the aperture into these hollow trees is almost always on the east; in all probability to avoid the westerly winds, which it should seem are most violent, as all the trees were inclined from west to east.'

The naturalists, who accompanied the expedition, were not inactive during this period; several new plants, fishes, and birds, having been added to their collection.

On the 27th of April M. Cretin and M. Beauteemps-Beaupre set out to visit a creek which had been observed to the southward of that in which the frigates were at anchor. This survey ended in the discovery of the passage which has since been known by the name of Dentrecasteaux's Channel. In fact these gentlemen found themselves in an opening which seemed to be the entrance of a very long channel; and although they sailed far up, they remarked that the water as they advanced did not lose any of its saline taste. This in-

duced them to suppose that the channel might have a communication with the sea, by its northern extremity, but unfortunately they had not taken with them a sufficient stock of provisions to enable them to extend their inquiries or verify their conjecture on this occasion.

The report which they made to the admiral induced him to examine more minutely this part of the coast of Van Diemen's land, and on the 16th of May after taking their stores on board, they set sail, and next day anchored in a vast bay at the entrance of the Channel. On the 18th Messrs. St. Agnan and Beantemps-Beaupre set out to explore the Channel and to find out Frederick Henrick bay, which was supposed to be not far from its northern extremity, and in which no voyager except Tasman seems to have anchored, while at the same time several parties were dispatched to other points of the coast. The two gentlemen above named were occupied four days in their survey, and they had the good fortune to ascertain that the Channel communicated with the sea at both extremities. The passage being thus explored, M. Dentrecasteaux himself passed through it with the frigates, taking care to make all the observations necessary for ascertaining its dimensions correctly. It took up four days to pass through this channel, and M. Dentrecasteaux informs us that they met with natives at both ends of it, with whom they had several interviews. They also noticed on both sides of the shore some ill shapen canoes, which convinced them that the inhabitants were as little skilled in this branch of industry as in any other.

After quitting this channel our voyagers bade adieu to Van Diemen's Land, and steered for New Caledonia. The voyage, which lasted to the 16th of June, presented nothing remarkable; but M. Dentrecasteaux describes at length the immense chain of breakers which begird this island, and the position of which he admits has been laid down with the greatest possible accuracy by Captain Cook. These breakers, which render the island absolutely inaccessible, envelop it on every side, and afterwards stretch out to the north-west from it to a distance of more than 50 leagues, and out of sight of land. M. Dentrecasteaux, who wished carefully to explore them, pursued them to the point at which they seemed to terminate. It was the 2d of July when he arrived at the rocks situated at the northern extremity of these breakers; here he brought to, in order to determine the latitude, and next day set sail for Cape St. George, there to wood and water. Proceeding onward he recognised the Hammond islands and Cape Satisfaction, as well as the western shore of the Bou-

gainville and Bouka isles. The rocks and breakers which prohibit all access to this coast, prevented him from ascertaining if the above are two distinct islands or not; they appear to the naked eye, however, as if joined together by some low lands. Near the Bouka isle our voyagers had the satisfaction of an interview with some natives in their canoes, who were prevailed on to approach the frigates. Bows and arrows were speedily exchanged for knives, nails, looking glasses, and other trinkets. They came in sight of Cape St. George on the 17th of July, and the same day they anchored in Carteret harbour, one of the three roadsteads situated on the eastern shores of New Ireland.

It rained incessantly during the time they remained at anchor here, which hindered them from fixing the position of the coast of New Ireland so accurately as they might otherwise have done with the instruments with which they were provided. They put to sea once more on the 24th of July, and continued their route through St. George's Channel. On the 28th they cleared the extremity of it, and found themselves near the Admiralty islands, which M. Dentrecasteaux visited minutely, in the hope of finding some traces of La Perouse; but having been unsuccessful, although he had several interviews with the natives, he finally left them on the 1st of August, and steered for the Cape of Good Hope, situated on the coast of New Guinea. Next day they perceived several islands discovered by M. Bougainville, and called by his captain (Merelle) *los Ermitanos*, and also the island called *la Boudeuse* by M. Bougainville. On the 3d of August they skirted along the low islands which captain Merelle has called *les Milles isles*, and which are very numerous; on the 4th they saw the two islands of Rowe and Matty, discovered by Carteret, in September, 1767: on the 12th they descried the Schenten, and on the 14th the Providence islands. Finally on the 19th they made the north west cape of New Guinea, which has been denominated the Cape of Good Hope; its latitude is said to have been accurately laid down by Captain Forest. After having stretched along the coast of New Guinea for some days, our voyagers entered on the 23d of August the streights of Sagewein, situated between the two islands Sallawatty and Barenta, both of which they examined: on the 24th having cleared this passage, they proceeded towards the northern coast of the Ceram island, in order to reach Amboyna by the west coast of Ceram. They arrived at Amboyna on the 6th of September, after having been baffled for some days by calms and currents, and after reconnoitering in passing

the Popo islands, and those called by Captain Forrest the Canaries, and also the islands to the westward of the gulph of Saway, formed by the coast of the Ceram island.

The expedition remained at Amboyna until the 19th of October, when they directed their course to the island of Timor. On the 20th they found themselves on the western coast of this island, and on the 22d they made Fort Lefao. The same day they saw the small island of Goula-Batou; on the 25th they passed the northern coast of the Savae islands, and on the 26th they perceived the small island called New Sava, the position of which was ascertained. M. Dentrecasteaux does not think Captain Cook's description of the Sava islands very accurate. 'Their appearance,' says the journal, 'is so monotonous, that it was scarcely possible to discriminate any prominent marks by which to distinguish them.' On the 5th of November an immense number of birds were seen flying round the vessel; but they could not discover the land to which they belonged. They observed a prodigious quantity once more on the 14th, when they supposed themselves not far from the northernmost of the Prial islands: in fact they found they were upon that parallel, and to the eastward of these islands. On the 5th of December they doubled Cape Leeuwin, and sailed along Van Newt's Land; but the strong winds forced them to keep out to sea, and prevented all opportunity of landing. On the 9th of December they found themselves in a very critical situation; they were entangled amongst a great number of small islands, surrounded by breakers, and an adverse wind rendered it impossible for them to get out to sea; in short they were on the point of being driven on shore, when fortunately they found a bay which afforded a safe anchorage, and which they have called the bay de l'Esperance.

Boats having been sent on shore for water, they returned without any. The mathematicians and naturalists having examined the adjacent islands, M. Dentrecasteaux prepared to set sail, but was retarded by a singular circumstance. M. Riche, one of the naturalists, had strolled into the woods to a great distance from his companions, and it was not until next day that he found his way back to the bay.

Our voyagers were seven days in sailing from the bay de l'Esperance to the eastern extremity of the above archipelago, to which they have given the name of *Archipel de la Recherche*. The immense number of islands and breakers it contains, render the approach to the coast very dangerous for an extent of 42 leagues from east to west. After clearing this cluster, the ships bore down upon the coast in order to

continue the survey of Van Newt's Land; but this examination afforded nothing remarkable: while it lasted they saw nothing but a parched and barren soil, without the smallest appearance of vegetation or inhabitants. Having abandoned this dreary shore they bore away for Van Diemen's Land, where they anchored on the 21st of January, in the southern haven, discovered the preceding year.

The repairs necessary for the frigates, and the laying in of wood and water, detained them a month at this place. In the various excursions made into the country during this period, the journalists had frequent interviews with the natives, who are described as mild, pacific, and unsuspecting; and consequently undeserving of the ferocious character ascribed to them by M. Mariou, in 1772. Soundings having been taken in the channels between the main land and the breakers seen to the eastward of the anchorage, and a clear passage having been discovered, the frigates set sail on the 13th of February, towards the strait which had been discovered the year before. Additional surveys were made of this channel, and on the 18th they anchored at its extremity. One of these surveys proved highly satisfactory; it was made in the bay of Tempests, in order to visit the spacious bays which had been perceived in 1792, at the bottom of this bay, and with a view to ascertain if there existed a strait between Van Diemen's Land and the Maria islands of Captain Cook. No passage was discovered, but they saw an infinite number of large bays which stretched to the northward and eastward.

'It should seem,' M. Dentrecasteaux informs us, 'as if all the bays of New Holland were united in the vicinity of Cape South, to the eastward of which we find an uninterrupted series of havens, creeks, and anchorage places, forming altogether one vast nest of bays 18 leagues in breadth and 14 in length.'

On the 22d of February the frigates arrived in Adventure bay, in order to take in water. M. Dentrecasteaux having been detained here longer than he expected, took the opportunity of examining the bay more minutely, in order to improve his charts of the Channel. We are here informed that the natives have entirely abandoned this coast, since it began to be visited by European vessels; but there are some temporary huts erected for the residence of those English adventurers who have attempted to settle there.

On the 29th of February they steered for New Zealand. With the exception of perceiving the Three King's Islands, nothing worth notice occurred in this part of their voyage.

On the 14th of March they had a view of the northern extremity of New Zealand, which was supposed to be the Cape Maria Van Diemen of Tasman. M. Dentrecasteaux then directed his course towards the Cape North, of which he wished to determine the longitude. While sailing along the coast, several canoes approached the frigates, and some intercourse took place between the crews and the natives. The physiognomy of the latter displayed less good nature than that of the natives of Van Diemen's Land: they even appeared sullen and deceitful, but M. Dentrecasteaux did not think they were hostilely disposed, since they approached the frigates without any manifestation of amity or invitation on the part of the seamen. After quitting Cape North they steered for the island of Tongatabou, where the chief of the Friendly islands resides, and on the 23d of March they anchored in the harbour of Tongatabou.

An immense fleet of canoes surrounded them the instant of their arrival, and M. Dentrecasteaux having fixed upon the small island of Panghaimodou, in order to put up some tents, a market was opened on it, which was most abundantly supplied with figs, bananas, cocoa nuts, and vegetables, with which the frigates were amply stored. This traffic with the natives, however, was not carried on so peaceably as could have been wished: the Europeans were frequently harassed by evil disposed natives, and they were even under the necessity on one occasion of firing from the ships, in order to protect those on shore. The propensity of the natives for theft was the principal source of all these misunderstandings, with which the chiefs had nothing to do; but it was easy to perceive that they had not sufficient influence to repress the disorderly spirits of the lower classes. No traces whatever of La Perouse were discovered in this island, and from the account given by the natives, M. Dentrecasteaux concluded that the former had not visited the Friendly islands.

On the 9th of April they set sail for New Caledonia. After having sailed past the islands of Erronan, Annatom, and Pania, and after discovering two small islands which were called the Beupré isles, they came in sight of New Caledonia on the 17th, and anchored in the port of Balade on the 21st. The stay made at this island by the expedition afforded opportunities of becoming acquainted with the character of the natives; and we are assured by M. Dentrecasteaux that the picture drawn of them by Captains Cook and Forster, are by far too favourable. They gave proofs more than once of their propensity for thieving, and convinced the terrified Frenchmen beyond the possibility of doubt, that

human flesh was their most favourite food. M. Dentrecasteaux describes a curious instrument not mentioned by Captain Cook, which is used by those ferocious islanders to disembowel their unfortunate victims, and also to separate the flesh from the bones. One of these weapons was given to the French admiral. At this anchorage M. Huon, who commanded the frigate *l'Esperance*, died after an illness of two months. No intelligence whatever was heard of *La Perouse* in this island, notwithstanding the most diligent inquiry.

On the 9th of May the expedition weighed anchor and proceeded to explore the breakers on the north-east coast of New Caledonia. They discovered that this island is terminated at its two extremities, and indeed surrounded by a most dangerous chain of breakers. On the 19th they came in sight of the island of Santa Cruz, of Mendanna, and some others, forming part of the groupe called by Carteret, Queen Charlotte's islands: the French voyagers discovered one which had not been seen by Carteret, and which they called *Ile de la Recherche*. Santa Cruz was then visited, in order to enquire for M. Perouse, but without success.

From this last island they steered on the 25th of May for the Solomon Islands of Mendanna, and they made in succession the two islands of Deliverance (which M. Dentrecasteaux supposes to be the Catalina and Santa-anna islands of Mendanna), the isle San Christoval of the same navigator, the Three Sisters isles, and the *Ile de Contrarittas* of Surville, the isle Guadalcanar, and several others appertaining to this archipelago. They doubled several capes during this navigation, such as Cape Surville, Cape Sydney, Cape Philip, Cape Henslon, Cape Hunter, and another at the western point of Guadalcanar, which received the name of *Cape de l'Esperance*. They had an opportunity also of ascertaining the separation of the island of San Christoval from that of Guadalcanar, and rendering more than probable the existence of a channel which separates the islands of Buenavista and Searga from Guadalcanar. They had several interviews with the natives of this archipelago, who approached the French vessels in their canoes. In the vicinity of the *Ile de Contrarittas*, they remarked the canoes as being of a most elegant form and astonishingly light: they were also better made in every respect.

On the eighth of June M. Dentrecasteaux quitted the archipelago of the Solomon Islands, and steered for the northernmost of those of New Louisiada, discovered by M. Bougainville, and to which M. de la Perouse said he would

proceed after having visited the Solomon Islands. On the 11th they came in sight of land, which proved to be the most easterly of the Louisiada islands: they stretched along the northern shore, and saw a small island, where they found a fine bay, but all entrance to it was prohibited by an uninterrupted chain of breakers which stretched westward as far as the eye could reach. Next day they discovered a low island covered with cocoa trees, which they called *Piron*, also surrounded by breakers. On the 13th they perceived several other islands, all of which were united together by breakers. On the 14th they doubled Cape Henry, which forms the eastern extremity of Isle Sainte-Aignan; coasting along this island to its western point they discovered the Boyne islands.

'All this part of New Louisiada,' says M. Dentrecasteaux, 'is nothing but a heap of islands, the largest of which scarcely exceeds ten leagues in length. The currents which flow in this archipelago, render the navigation still more dangerous, as most of the islands of which it is composed are surrounded or connected together by breakers, in the vicinity of which there are no soundings.'

On the 15th they perceived the Good Will Islands, and several natives came off from the northernmost of them in canoes; they appeared to be timid however and suspicious. On the 19th our voyagers had communication with a great number of natives, and witnessed a battle between two canoes from different islands. The combatants were armed with stones in one hand, and held a buckler in the other. These bucklers, M. Dentrecasteaux remarks, were the first defensive arms which they met with among the islanders of the Great Ocean.

'It would seem,' he remarks, 'as if those who have carried the mechanical art so far as to contrive an instrument proper for defending them from the blows of their enemies, have also acquired a superiority in navigation: they build larger canoes than the natives of the other islands; one of those which approached us on this occasion was upwards of fifty feet in length, and seemed to be extremely well shaped in proportion to its size.'

M. Dentrecasteaux further observes, that in the exchanges which they had occasion to make on the above occasions with the natives, the latter uniformly evinced a great indifference for iron, which confirmed him in an idea he had previously formed, that no European vessel had ever visited these islands. On the 20th they discovered some small low islands,

united together by breakers and sand-banks. To these they gave the name of *Iles Probriand*. To another island a little higher, discovered the same day, they gave the name of *Ile Jurien*.

On the 25th, M. Dentrecasteaux steered for New Guinea, and came in sight of it on the 26th. Having cleared the cape, called by Dampier, King William's Cape, they made the northern coast of New Britain on the 29th, when they enjoyed the curious spectacle of a sudden eruption of the volcano which is on the island nearest to this part of the coast. The flames were not visible, because it was day-light; but they saw masses of thick smoke issuing from the summit of the mountain, and perceived a torrent of lava precipitated into the sea, forming several cascades in its progress, and sending out columns of smoke of a whitish tinge as it plunged into the ocean.

The survey of this coast was continued until the 8th of July, when they arrived at the northern extremity of New Britain. Provisions and stores of every description being now almost exhausted, M. Dentrecasteaux, determined to bear away for the island of Java.

Here the journal of M. Dentrecasteaux ends. He had been long severely affected with scurvy, and on the 20th of July he fell a victim to its ravages. M. d'Auribeau then became chief officer of the expedition, and M. de Rossel the editor of the present work, took the command of the frigate *L'Esperance*. The continuation of the journal by M. Rossel is comparatively short, from the limited space of time it embraces. It is, however, drawn up with great accuracy and minuteness.

It was on the 27th of October that they arrived at Sourabaya, in the island of Java, and here M. Rossel takes leave of his readers, conceiving the expedition, both with respect to the interests of science and to M. de la Perouse, to have been brought to a conclusion.

At the end of the first column, we find tables of the track of the *Recherche*, during the years 1791, 1792, and 1793. These indicate for every day, the height of the barometer and that of the thermometer, the prevailing winds, the state of the sky, the position of the vessel at noon, and the inclination of the magnetic needle, when it could be observed. To these are subjoined vocabularies, highly useful to circumnavigators, of the language of one of the hordes of savages of Van Diemen's Land, of the inhabitants of the Friendly Islands, and of those of New Caledonia. An Appendix contains a

description of the means employed in laying down the charts of plans which compose the Atlas accompanying the work.

The second volume is filled with the results of the astronomical observations made in the course of the voyage, with modes of correction applicable to all the observations which may be made on land or at sea for fixing geographical positions, and a great number of tables which comprehend all the observations of horary angles, of latitude and longitude, declination of the magnetic needle, &c. made during the voyage, and in which we find the data necessary for verifying the calculations and determinations in latitude and longitude which have been fixed.

As might be expected from imperial patronage, the work before us is got up in a style of splendour and elegance, far superior to any thing we have yet witnessed, even from the Napoleon press. Besides thirty-two fine engravings, which adorn the first volume, a distinct atlas accompanies the work, containing thirty-nine views, plans, and charts.

ART. VII.—*Systematische Darstellung, &c.*

Systematic Account of the Knowledge in Possession of the Learned on the Subject of Natural Philosophy. Arau, (Switzerland) 1809. 2 vols. 4to. Plates.

GREATLY to the hopes of the literary character of Switzerland, a few friends of science have formed themselves into a small society in the romantic valley of Arau, from which they have issued the present volumes; the first of the kind, perhaps, which have been printed at the place.

The work in question premises to be a kind of Physico-chemical Encyclopedia, and the principal editors, Messrs. Meyer and Schmidt, claim for themselves no other merit than that of presenting to their fellow-countrymen a judicious selection of scientific facts, drawn from various authorities: notwithstanding the modesty of their editorial pretensions, however, a short account of the manner in which they have executed their task, will convince our readers that these Swiss philosophers have not over-rated their claims to public approbation.

There is something new perhaps in their arrangement, at least it appears so to us, and on that account we give a place to it the more readily. They divide the science of bodies into *Phenomenologia*, or the constitution of material beings; and *metaphysics*, which relates to their origin.

Phænomenologia, or more properly speaking, the *physical* part, is subdivided into *phenomeno-scopia*, which classes systematically the facts observed; and into *phenomeno-gonia* which inquires into their causes.

The former of these two subdivisions again branches out into *phenomenographia*, which is a system of sensible objects in which they are classed by analogy, and *natural history*, which implies the revolutions of the corporeal world.

The second of these subdivisions is *azoogonia*, or *zoogonia*, according as animated or inanimate bodies are spoken of the first division answers to physics and to chymistry, and the second to animal or vegetable physiology.

On referring to the word *phenomenographia*, we find it distinguished by *celestial* and *terrestrial*. The first is either simple or compound; in the simple *phenomenographia*, we consider the different substances *per se*, and as they present themselves to our senses; these substances when joined together in pairs, or by threes, constitute compound *phenomenographia*.

We are not yet near the end of these subdivisions, but as our readers will now easily comprehend the plan which our new encyclopedists have adopted, we shall content ourselves with observing, that they proceed to give an account of substances which are regarded as universally extended throughout the globe; such as light, heat, electricity, galvanism, magnetism, the gases, &c. &c.

After having repeated almost every thing that is known as to these substances, the authors next combine them two and two, or with simple bodies, and afterwards with compound bodies. In short, they proceed with a kind of graduated synthesis, which gives an appearance at least of order, if it does not really possess that desirable advantage.

In order to give a general idea of the manner in which the work is executed, we shall select an article on prismatic colours, to which we give the preference, because it contains an account of some experiments which, as far as we know, must be quite new to an English reader. They are extracted from some recent controversial publications on light and colours, by Professor Wünsch, of Frankfort, on the Oder, and Professor Weiss, of Leipsic, which we have reason to believe have not yet found their way to this country.

The Swiss academicians give the following account of these experiments:

‘According to M. Wünsch, there are only three fundamental colours, green, red, and violet; orange and yellow he conceives

to be a mixture of red and green; dark blue and indigo are a mixture of green and violet. The following are a few of the experiments which led M. Wünsch to these results:

‘He took five prisms of equal dimensions, made of pure glass. He mounted them in such a way that all of them were in one and the same vertical plane and their axes, around which they were moveable, were parallel, and sixteen lines distant from each other. In one of the window-shutters of the darkened room in which the experiments were made, a hole was made two inches in breadth, and about a foot in length vertically. This hole was furnished externally with a thin sheet of tinned iron, pierced with five holes one line in diameter and sixteen lines from each other: by means of an inner slide, the holes might be reduced in number, or shut altogether. When the apparatus was arranged, each of the five prisms fronted one or other of the above holes, and received no rays but what were transmitted to it through that orifice.

‘In the middle of a vertical screen destined to receive the image of the prisms, was a small piece of tinned iron, pierced with a hole one line in diameter, distended to give a passage to any one of the prismatic colours at pleasure. The anterior surface of the screen was burnished with extreme care, while on the other side it was coated with soot. No particle of light, except that which passed through the five holes in question, was permitted to enter the apartment.

‘In the first set of experiments, the two lower holes only were left open:

‘Exp. 1. The green tint of the spectrum of the lower prism was thrown upon the brightest red of the spectrum of the upper prism, so as to make these two colours perfectly coincide: in this case neither green nor red was seen on the screen; the place of these colours being supplied by a very bright yellow.

‘In order to ascertain beyond doubt that this yellow was the result of the mixture of green and red, a small wooden cylinder, a crayon for instance, was placed in the coloured pencil of rays, about half a foot from the screen, so as to make its shade fall exactly on the middle of the yellow colour. This shadow was then found to be edged below, with a very fine green band, and above with a bright red one. This is supposed to prove beyond doubt that the yellow produced upon the screen arose from the union, or rather superposition of the green upon the red.

‘Exp. 2. The violet part of the lower spectrum was made to coincide with the green part of the upper: in this case, the blue colour of the mixture was absolutely the same with the dark blue produced by the simple decomposition of the luminous ray. The shadow of the crayon was green above and violet below.

‘Exp. 3. The green tint of the lower spectrum was thrown upon the yellow tint of the upper, and the mixture produced was yellowish green.

Exp. 4. The yellow of the lower spectrum was thrown on the red of the upper, and the mixture produced was orange.

Exp. 5. The strongest violet of the lower spectrum was made to coincide with the dark blue of the upper spectrum. Their junction gave a brilliant tint, between indigo and dark blue.

Exp. 6. The violet of the lower spectrum was thrown upon the red of the lower spectrum, and a purple tint was produced. The liveliest part of the violet must always be preferred, for the rest of the tint is too weak and the degradation too rapid to produce any sensible effects.

Exp. 7. The dark blue of the lower spectrum cannot be thrown on the bright red of the upper one, without at the same time, the indigo of the lower spectrum coincides with the yellow of the upper, and the violet of the lower falling on the green of the upper. The following is the series, from bottom to top, of the colours of this new spectrum, which is in a great measure double: Red, orange, yellow, green, white, pale red, white, dark blue, indigo and violet. The two white tints are narrow, and have something like the form of a sickle. The shadow of a thread thrown upon the upper white tint is edged in violet below, and in greenish yellow above. The shadow of the same thread thrown upon the lower white tint, is edged above with a dull red, and below by a lively tint of dark blue. All these appearances are explained by the theory of the mixtures of the adjacent tints. The shadow of the pencil thrown upon the pale red tint which is between the two white tints, is of a bright green at its upper part, and of a clear violet below.

Exp. 8. The dark blue of the lower spectrum, was thrown upon the yellow tint of the upper. The green tint of the first coincided at the same time with the red colour of the upper, and formed with it a yellow tint, so that the order of the colours of this new spectrum formed by superposition, is, from bottom to top, red, orange, orange-yellow, yellow, (once more) yellowish green, white, dark blue, indigo and violet.

In the second set of experiments, Mr. Wunsch first left three holes open; then four; and finally all the five. We shall designate the spectra of the prisms by No. 1, 2, 3, &c. going from bottom to top.

Exp. 1. The dark blue of the spectrum No. 2, was thrown upon the brightest red of No. 3, and afterwards upon the mixture which was red, the dark blue No. 1, was thrown. A pure and shining white was the result. The shadow of the crayon, thrown upon this tint, remained blue below and red above, as in the 7th experiment of the foregoing series, with the difference that here the tints are much broader and clearer.

Exp. 2. The dark blue of the spectrum No. 1, was made to coincide with the dark yellow No. 3; upon the mixture which was a white light inclining to green, the brightest violet was thrown of the lower spectrum. The mixture then became perfectly white, although its brilliancy was still improved.

when the violet part of the spectrum No. 4. was thrown upon the same place. The shadow of the crayon thrown upon this white tint is deep yellow below and light blue above.

Exp. 3. After having opened the fourth hole, the finest green of the spectrum No. 3. was thrown upon the brightest part of the red of No. 4. The tint became deep yellow, as indicated by the first experiment of the foregoing series. Upon this yellow tint the violet of the second spectrum was thrown, and the mixture then became pale red. On adding to it the dark blue of the first spectrum, it became perfectly white. The shadow of a thread upon this mixture, was, below, of a dark blue, and above of a bright red.

Exp. 4. The fifth hole was then opened, and on the brightest red of the prism No. 5. the finest green of No. 4. and No. 3. was thrown. To the mixture, which was of a yellowish green, were added the two violet parts of the spectrums No. 1. and 2. and this mixture became perfectly white. The shadow of the pencil, which in this experiment, as in the former, ought to have been very near the screen was of a fiery red at its upper part, and of a very intense dark blue at its lower.

The experiments of M. Wünsch having excited a considerable degree of interest on the continent, Dr. Weiss undertook to refute them in a Memoir presented to the Munich academy in 1801, of which he gives the Swiss academicians the following abstract :

Not only have I stated some formidable objections to the conclusions of M. Wünsch and to his theory of three simple colours, but I have endeavoured to prove that there exist five instead of three; I agree with him with respect to the simplicity of the *red, green, and violet* rays, with this difference, however, that I add two more to them, the one bundle being blue, between the green and the violet bundles, and the other being of a colour which I call *single yellow* (*einfach gelb*) which rays do not seem to be isolated in the common solar spectrum, but which being arranged between the red and the green rays, produce with the latter the *yellow*, and with the red, the *orange* of the common spectrum. I have founded my assertion on the reiterated refractions of coloured lights in a second and third prism, through which, if we pass a small cylinder of red, green, or violet rays, it always gives an image perfectly round and of a homogeneous colour; whereas, a cylinder of orange, yellow, or indigo blue rays gives in the same case an elongated image of different colours at the top and at the bottom; so that the orange rays are separated into red rays, and into rays which I call single yellow, the common yellow rays being separated into single green and yellow, and the indigo blue into bright and violet blue. Finally, as to the clear blue rays of the spectrum, I have constantly found that they retain the perfectly

round and homogeneous image after the second refraction ; provided that care has been taken not to suffer the adjoining green or blue rays to pass into the same cylinder with them.

I have also proved that in order to have all the simple colours of the solar spectrum, one after another, we never require any more than a second refraction, seeing that the extreme limits of the image being formed by rays more or less refrangible, and which fall at the same time in the most favourable direction, either towards the top of the image for the most refrangible rays, or towards the bottom for the least refrangible, always present simple colours, so that a third and fourth refraction, merely confirm the results of the second, without adding any thing to it. I do not concur in the opinion of Newton, who supposes that a part of the violet rays is less refrangible than a part of the blue, and so forth. This supposition as I conceive arises from considering the solar rays as being all parallel to each other, and destroys every idea of chymical agency as a cause of refraction, an idea which is the basis of my inquiries.

Lastly, a second series of my experiments was directed to the way in which bodies of a certain colour shew themselves when they are illuminated by isolated rays of the spectrum, or when we look at them through glass stained with a bright colour, and as simple as possible. My experiments afforded a new proof of my theory, for bodies perfectly red appeared black in the blue rays, and so forth. The reason of this is, that they absorb by chymical affinity all the rays of the light of the sun, except the red rays which in this case do not fall upon them. They absorb every thing that falls on them, and whatever they would not be capable of absorbing is absent ; therefore they reflect nothing. Thus, every body appears black in a light completely heterogeneous, or foreign to its natural colour. These experiments will also serve to refute the opinion of M. Wünsch, that the blue of the solar spectrum is not a simple colour, but always composed of green and violet.

While on this topic it is but fair to state, that the Swiss philosophers, when speaking of the calorific and non luminous solar rays of Mr. Herschel, have omitted to notice the discovery of the chymical action of these very non luminous solar rays : a discovery which was claimed by the German Professor Ritter, and published in the Erlangen Literary Journal, for 1799. If we recollect aright, he shewed that the known chymical effects of light considered as an agent of de-oxygenation, were strongest beyond the violet rays, where the eye no longer perceived any light, that this de-oxygenation diminishes gradually as we advance from thence into the space of the violet, indigo blue and light blue rays ; that it becomes null in that of the green rays, that on the contrary, in the space of

the yellow rays an oxigenation begins which once more whitens the muriate of silver slightly blackened by the blue or violet rays; that this oxigenation increases by the orange and red rays, and that it becomes strongest beyond the red, even in the space of the non luminous calorific rays of Herschel. Another remarkable observation of M. Ritter, is, that he considered the chymical spectrum, if we may be allowed the expression, not as being simple, but double, and composed of two spaces which penetrate into each other, and the one of which is nevertheless much stronger than the other.

We have reason to believe that the sketch we have now given of the *Systematisch Darstellung*, will incline our readers to think favourably of the modest, but learned academicians of Arau, and we trust that the reception of their work throughout the learned world will be such, as to induce them to continue their philosophical and useful labours.

ART. VIII.—*Vie de la Marquise de Courcelles, &c.*

Life of the Marchioness de Courcelles; partly written by herself, to which are prefixed her Letters, and the Italian Correspondence of Gregorio Leti, relative to the Marchioness. Paris, 1 vol, 12mo. 1809. London, Dulau.

MATERIALS for female biography have been more copiously supplied in France than in any other country in the world. The superiority of the education of females in that country—the opportunities afforded them of intermixing at all seasons in the society of men, and the facilities thus given of calling forth and embodying the latent intellectual energies of the human mind, which as experience has shewn are not confined to the lords of the creation, produced during the last two centuries, a host of politicians, poets, historians, and wits in petticoats, whose legacies to the literary world have continued to delight us at the present day, as much as the enjoyment of their bewitching society did the votaries of their cotemporary admirers.

All those who are acquainted with the letters of Madame Sevigné, will, no doubt, recollect the name of Madame de Courcelles as frequently occurring. Several cotemporary literary productions have also mentioned our present heroine, and although the interest excited by her singular character has in some measure ceased, yet, there is something so eccen-

tric in her history, that we cannot suppose any reader so fastidious as to be overcome with ennui during the perusal. This being our opinion, we shall not offer any apology for attempting an outline of the performance.

Marie Sidonia de Lenoucourt, Marchioness de Courcelles was daughter to Joachin de Lenoucourt, lieutenant-general in the French armies, and governor of Thionville; her mother Isabella Eugenie de Crouberg, was descended from one of the most illustrious houses of Germany. The beauty of our heroine was the cause of her misfortunes, and in her youth she saw the Louvois', the Villeroys, and others, equally distinguished by birth and rank, alternately sighing at her feet. The celebrated minister Colbert, became anxious that she should form an alliance with his family in the person of his brother, Maulevrier. Sidonia was accordingly sent for to Orleans, but upon her arrival at court, she preferred the offers of the nephew to the old Marechal de Villeroy, the Marquis de Courcelles, whom she accordingly married at the tender age of thirteen.

'This unfortunate day,' she feelingly informs her readers, 'was to me the opening of a drama, in which my readers will find me performing the most unaccountable and unfortunate part that ever was assigned to any human being.'

In fact Courcelles, who was a coarse and brutal character, seemed only to have married in order to advance his fortune. This was soon proved to the complete satisfaction of the young marchioness in the following manner: Courcelles had strongly enjoined her to pay her court in every possible way to the Marquis de Louvois, who then laid siege to her affections, with the approbation of her husband! The marchioness, however, having brought with her to court some prejudices in favour of morality, which she was not sufficiently *au fait* in intrigue to shake off, received the amorous advances of Louvois with disdain, and began to conceive a rooted aversion from her hopeful helpmate the marquis. A course of the most inhuman treatment on his part was the consequence of her refusal, and the wretch even went the length of attempting to disfigure her countenance by administering some deleterious composition as a lotion for the face. The consequence of this ill treatment, as she informs us, was a fever, which reduced her to the last extremity. Her youth, however, enabled her to surmount the disease, and her husband having become alarmed for the loss of her patrimony, was assiduous in his attention, and after exhausting all human means to save her life, he executed the romantic resolution

of going a pilgrimage on foot from the Chateau of Courcelles, in chains to our lady of Chartres, to avert the vengeance of heaven. During his absence the marchioness recovered, and with all the gaiety and good humour imaginable, she informs us that she began to indulge herself in certain galantries during the absence of her husband, which amply revenged her for her sufferings from his brutalities.

There is an air of candour about this part of Madame de Courcelles narrative, which almost compensates for the vanity and indelicacy of her confessions; if we may be permitted to use a figurative expression, she has presented us with a whole length statue of herself, clad in loose drapery, while other women of more modesty, but perhaps of less fancy, would have been contented with giving us only their bust.

At this period the marchioness takes her leave of us as her own biographer, and it is to the anonymous editor of the present volume that we are indebted for the further particulars of her history.

In 1669, she was convicted of the crime of adultery, condemned to be shut up in a cloister, and to lose her dower. She submitted to the sentence with apparent contrition, and voluntarily surrendered herself at the Conciergerie of Paris, where she did not long remain. A new lover, (M. du Boullay) having contrived to introduce himself to her notice, she eloped with him to Geneva, after obtaining letters of introduction to the celebrated Gregorio Leti, who then resided at that place. Her husband the marquis soon afterwards died, and she flew to Paris to obtain, if possible, a lenient alteration in her sentence. She was arrested, however, condemned in the payment of 60,000 livres of damages to her husband's representative, besides other penalties. She afterwards contracted a marriage with a retired officer of the army, with whom she led a miserable life for a few years, and then left him for a more favoured lover. Such is the description of annals, which the life of this singular woman presents to our view, and they are sufficiently interesting to merit a perusal, notwithstanding the air of looseness which sometimes prevails. She is continually lamenting the absence of happiness, in pursuit of which she takes certainly the most eccentric, if not the most vicious course ever adopted; and perhaps some morose reader will think she obtained fully as great a portion of enjoyment as she merited.

At the end of her memoirs we find the letters which she wrote to her favourite du Boullay, during her residence at Geneva. To this person we are indebted for their publication. He professes to be anxious to rebut the charge of

indiscretion, which is generally brought against the publishers of familiar letters : we give his apology in his own words :

‘ There is nothing but wit in these letters and almost no passion, I am not guilty therefore of disclosing secrets which ought to be concealed. In my justification, I have to regret that I loved too faithfully and too passionately the most charming creature in the world, and at the same time the most perfidious and the most volatile.’

It is certainly true that in these epistolary effusions honourable and refined sentiments predominate over the tender feelings, which ought not to be unknown to the breast of ‘ the most charming creature in the world.’

A perusal of these specimens of her literary composition would induce us to apply to her the following lines of Pope :

‘ With every pleasing, every prudent part,
Say what can Chloe want ? she wants a heart.’

Were we not convinced from the vagaries of her life that prudence was a saint which had been long expunged from her calendar.

Gregorio Leti, (a name familiar to an English ear) next appears before the curtain as the panegyrist of the marchioness.

An intimacy had been contracted between these two adventurers at Geneva, and at the request of the Spanish ambassador to the court of Turin, the historiographer of England, and pensioner of Charles the II^d. drew up in a series of letters an account of the life of Madame de Courcelles. These are written in choice Italian, but in a style of bombast and gasconade, that literally out-Herods Herod. Those who have read his work upon England must admit that his rank as a historian is but *mediocre*, but unless we are to regard his letters on the subject of the Marchioness de Courcelles as a literary hoax, or as a specimen of letter-writing burlesqued, we know what rank to assign to him in the temple of dullness : what, for instance, will an Italian scholar think of the following rhodomontade, which we give in the original, because it is truly untranslatable ; it is the commencement of a letter to the Spanish ambassador :

‘ Ma che dirò della via lattea di questa signora che conduce nel cuore ? Come parlarne, di quali espressioni servirmi ? Son quasi troppo maturo negli anni, troppo duro nel travaglio, per toccar col mio inchiostro la candidezza d’ un seno, *molle come cotone ristretto in scatola*. Dico di quel seno composto sù

quella senna che dà la vita a tanti ruscelli di latte ingigliati. O che poppe! ô che mamelle! ô che porta d'oro! E qual maraviglia se si son trovati de' Giasoni che si sono arrischiati di combattere contro il Drago della gelosia e della vendetta d'un marito per rapirle? Quando io dicessi che d'al piede al capo di questa signora non si veggono che maraviglie della natura, direi poco, e non sarei con tutto ciò creduto; e pure voglio dire che la sua bellezza, ch'è un miracolo del secolo, forma la minima parte delle sue glorie.'

We have reason to believe that these singular letters have been already published among other productions of a similar nature from the same pen: at least we recollect to have met with two volumes of letters of Gregorio Leti, published at Amsterdam, in the beginning of last century, which deserve a place on the same shelf with the confessions of Rousseau.

Those who prefer the romance of real life to the stale rubbish which daily issue from the circulating libraries, will greedily devour this little volume, notwithstanding the *extravaganzas* which occasionally embellish its pages.

ART. IX.—*Johannes Müller, oder plan im. Leben, nebst Plan im Lesen, und von den Grenzen weiblicher Bildung, &c.*

John Müller, or Suggestions for the Improvement of Females, being the Substance of three Discourses delivered by M. Morgenstern, Professor of Elocution in the University of Dorpat, 8vo. Leipsic, 1809.

THE two first of these discourses were delivered on the occasion of distributing the annual prizes in the Russian university of Dorpat, in Dec. 1806, and the third and most interesting was pronounced at the opening of the Imperial School for young ladies, at Wyborg. The title of 'John Müller,' given to the book, may, perhaps, perplex such of our readers as are unacquainted with the literary etiquette of the German school of authors: it may be necessary, therefore, for us to state that it is usual on the continent to baptize a literary bantling, after some name of eminence in the same way with a production of another description, not confined to the trade of authorship.

The interest which the subject of female education has lately excited, has not been confined to this country. One of the changes, perhaps we may say, one of the blessings which arose out of the new French dynasty, was the establish-

ment of schools or lycées, expressly for the cultivation of the female intellect, and it is consolatory to observe, that amidst the evils which are said to follow the track of French conquest, an alloy is provided in the increased facilities given to mental acquirements. The engines of despotism may for a while be at work to stifle the cries of the oppressed, but the 'still small voice' of truth is not yet extinguished: the conqueror of Europe has indeed forged fetters for his slaves of more than common durability, but by the encouragement he has given to literature and science, he has furnished the materials which will speedily corrode them.

M. Morgenstern conceives that the greatest mischief is done to young persons from their being hurried into college, and from thence into the bustle of life without having been previously taught some regular plan or method of study. In the universities, in particular, they frequently lose by this defect in the plan of their education, the fruit of the most important years of their lives, during which they ought to have prepared themselves in a solid manner for the career upon which they have determined. These objections are peculiarly applicable to the German mode of education, and M. Morgenstern endeavours to impress a conviction of the dangerous tendency of applying their minds to a thousand incoherent occupations, instead of concentrating their mental resources for the purpose of attaining one single object. Those ardent youths who think to enjoy the favours of all the muses by turns will learn, perhaps when it is too late, that they cannot retain the favour even of one. We cannot therefore too strongly urge them, according to our author, to fathom their own powers and dispositions, to propose some end and lay down a fixed plan to which all their studies ought to be subservient. It is by these means alone that they can become eminent in the pursuit which they have embraced, or useful citizens to their country. These truths are self-evident, but fully aware that examples render them still more evident, M. Morgenstern has thought it expedient to suggest to the ardent imagination of young persons, models which must powerfully incite them to imitation. Among these he mentions the English historian Gibbon, who for upwards of twenty years pursued the plan of his *History of the Decline and Fall of the Roman Empire*; M. Schlœser, the Russian historiographer, and Montesquieu, who at the early age of eighteen, entered upon the contemplation of his immortal work on the spirit of laws. M. Morgenstern enters still more fully into the life and character of Müller, the historian of Switzerland; and certainly if the laborious life and prodigious exer-

tions of a mere author can induce our young students to imitate his example, the pains taken by M. Morgenstern to eulogise his memory have not been thrown away. The particulars of the early part of the life of this eminent historian, may be gathered from a very interesting collection of letters addressed by him to his friend M. de Bonstetten, alluded to by M. Morgenstern, and in which he gives an account of his studies and course of life. In these letters, written with all the fire of youth, we find M. Muller at the age of twenty-one proposing the history of his country as a subject of study, and from that moment devoting all his acquirements to that object; we find him making frequent journeys and sacrificing every thing to the execution of this plan, and to his perseverance and unshaking constancy he is indebted for the character he enjoys of being the first-rate historian of whom Germany can boast. During his whole life, the plan of his historical career was constantly before his eyes, and having filled the situations of privy counsellor to the last elector of Mentz, aulic counsellor at Vienna, and historiographer to the king of Prussia, he made the opportunities of acquiring knowledge thus afforded him, subservient to his grand design.

The subject of the second discourse, in which M. Morgenstern recommends a plan of reading to young persons, is closely allied to the first. At a period like the present, when there is such an immense quantity of books, within the reach of almost every person, M. Morgenstern regards the young man who ventures without rudder in this immense ocean, as irrecoverably lost. Polybius compares a man who reads every thing that is presented to him as a glutton, who surfeits himself for ever: and Seneca observes that he who wanders from author to author, may boast of a great number of slight acquaintances, without having a single intimate friend. Quintilian and the younger Pliny inform us that we ought to read *non multa, sed multum*. The ancients themselves made a choice among their authors, and called those who chiefly deserved to be read, classical authors. The Germans, according to M. Morgenstern, have a peculiar turn for reading, but they do not confine themselves to the classical authors of their own country, like the French, Italians, and English: on the contrary, they read every thing that comes before them without choice and without distinction. M. Morgenstern, addressing himself to the youth of Germany, cautions them against falling into this erroneous course of study; he urges them to follow a well digested plan of reading, and to choose their books with discrimination.

With a view to contribute all the assistance in his

power to those who are anxious to pursue a systematic course of wholesome instruction, M. Morgenstern has subjoined a list of those whom he considers as classical authors among the ancients and moderns. The German authors of course come in for a distinguished share of M. Morgenstern's praise, and of the moderns whom he has been pleased to enumerate as classical authorities, we regret to find that either from the limited nature of his acquaintance with the English language, or from national partialities, he has only thought proper to mention the name of Gibbon the historian.

The discourse on the education of females contains some most excellent hints on that subject. Regarding domestic happiness as entirely depending on the education given to females, the professor hails with enthusiasm the establishment of public schools, exclusively for the instruction of the fair sex. He is not however for carrying female education beyond certain limits; women, as he tells us, being intended for the domestic offices, and not for public life. He would have them fitted, therefore, for becoming good wives, good mothers, and good housekeepers. He considers the offices which they are called upon to perform in society as common to females of every rank in life, and he sees no good reason for withholding a certain portion of education from the lower classes of females: the intellectual faculties of all women ought to be cultivated, but it does not follow that they are to be made learned ladies. M. Morgenstern recommends to parents and teachers to form the taste of their female pupils, by enjoining a studious perusal of the best works in their native language. Religion very justly comes in for a share of the author's eulogiums; and it is with much pleasure that we find this most important branch of instruction so warmly inculcated in a lycée of French establishment, notwithstanding the irreligious tenets which, according to report, are so widely diffused wherever the French have carried their conquests.

ART. X.—Code d'Instruction Criminelle.

Code of Criminal Instruction; after the original Edition of the Bulletin des Lois; followed by the Motifs Exposés of the Counsellors of State, and the Reports made by the Committee of Legislation of the Corps Legislatif, on each of the Laws which compose the Code; with a Table, alphabetic and raisonnée, collecting on every Subject all the Dispositions relating to it, and indicating, under the Article of every public Officer and Functionary, all the Functions which belong to him, or which he is bound to fulfil, in matters Criminal, Correctional, or of simple Police. Paris, 1809. 8vo. about 450 Pages. Imported by Deboffe.

THE science of criminal jurisprudence remained unknown or unregarded throughout Europe to a much later period than appears consistent with the general progress of all other branches of political and philosophical knowledge. It was a subject very little attended to by statesmen and legislators till towards the middle of the last century, when the enlightened theories of some humane philosophers first awakened reflecting men to a just sense of its importance and lamentable imperfections; and theory had already in many instances paved the way to practical experiment, when the revolution in France presented a field equally new and extensive for the operations of political science. In the progress of that most memorable event, reform and improvement soon became words of much too limited a sense to express the views of the revolutionists. Nothing less than the abolition of all existing systems, and the creation of new ones, founded on the basis of theoretical perfection, could at all answer the magnificent visions of the philosophers; and had it been possible to set bounds to the wild rage of democracy, and prevent the anarchy and confusion which followed upon the overthrow of the old government, there was certainly so much of wisdom and good intention combined in the first constituent assembly as might have rendered the French revolution a spectacle of pride and glory, instead of the foulest disgrace to human nature. The bitter disappointment of an event so contrary to reasonable expectation, would be even at this day much more severe, if we were not allowed to believe that amidst all the apparent evil, much of good is to be found, not indeed enough to compensate the enormous waste of human life and happiness by which it was

attended, but enough upon the whole to satisfy the philosopher that the progress of improvement, though encumbered with difficulties innumerable, has nevertheless been certain and constant. Even now the French nation can boast of the advantages which it has derived from the labours of its constituent assembly, and in no respect, perhaps, more remarkably than in its system of criminal law; a system which has undergone many successive changes agreeably to the revolutionary habit of legislative novelty, but the general wisdom of which seems to be acknowledged by the legislators of the present day, who, in the code prepared under the auspices of the great Napoleon, one portion of which it is our present intention to analyze, have returned in many essential points to its original principles, from which the intermediate legislatures appear to them to have unnecessarily and wantonly deviated.

It is right to observe, in the first place, that this code forms only a part of the criminal law of France, relating to the constitution and regulations of courts and process, and other incidental matters. The remaining portion, more immediately answering the notion of criminal law, is announced as being about to follow.

This code is divided into two books, the first treating 'of judiciary police and of its officers;' the second, generally entitled, 'De la Justice,' but subdivided into seven heads or *titres*, each containing several distinct chapters and sections, and amounting in all to 643 articles of law. But, as a better general idea of their contents can be gained from the explanatory introductions announced in the title page under the names of Motives and Reports, than from particular detached articles, we shall for the most part confine our observations to those introductory discourses.

'It is not enough,' say Messrs. Treilhard, Réal, and Faure, counsellors of state in the first of these papers, referring to the public education, which forms a most important part of the civil code of France, 'that the commission of crimes should be diligently prevented by these salutary institutions. When once they are committed, there must be other establishments by which criminals may if possible be brought back to their duty, or otherwise deter others by the example of their punishment.'

'The duty of the legislator,' they proceed, 'is two-fold. He is to prescribe the rules by which the magistrates are to be guided in the cognizance of offences; and to establish penalties proportioned to offences, just in themselves, severe enough to repress the crime, and never immoderate. Our business at present is with the first only of these branches of duty.'

In the early moments of the revolution, the constituent assembly adopted with enthusiasm our English jury; but we are to suppose from what is here stated that that admirable institution, which, even incorporated as it is with our system of law, must be admitted to be susceptible of occasional inconvenience and error, was found an almost unmanageable engine in the hands of the French legislators and governors, insomuch that we are told a very general prejudice has been excited against the use of it. Messrs. Treilhard and his associates are, however, loud and constant in its praises. The great Napoleon himself has confessed its importance and usefulness, and it is accordingly retained in the new code as the *ordinary* mode of trial; at the same time that in two most essential points hereafter to be noticed, its inutility is confessed and its establishment exploded.

Three preliminary articles deserve notice, as they are, we believe, contradictory to usual practice in the law of nations; and, as so, are thought deserving of distinct justification by the aforementioned counsellors. By these, all Frenchmen guilty of offences against the French government, of counterfeiting the seal, or coining the money of France, in a foreign country; all foreigners committing similar offences in a foreign country but being arrested in France; and all Frenchmen guilty in foreign countries of offences against the persons or properties of other Frenchmen; are rendered liable to be tried, judged, and punished in France according to the law of France.

All offences are distributed into three general classes, distinguished by the technical terms of *Crimes*, *Delits*, and *Contraventions*. The first are those which subject the offender to 'an afflictive or infamous punishment.' The second are amenable to the 'Courts of correctional Police,' and punishable by fine and imprisonment. The third are amenable to the 'Courts of Simple Police,' and punishable also by fine and imprisonment to the amount only of a few francs or the term of a few days.

All prosecutions are to be conducted at the public expence by officers regularly appointed and distributed in great profusion and with different powers all over the surface of the empire. The injured person may, if he chooses it, become a party to the prosecution under the name of *the civil Party*. The regulations of the French law in this respect are deserving of great attention, and on many accounts perhaps of imitation; but one circumstance attending them must, we think, strike every observer; the extensive system of *Espionage* which they necessarily comprize; a system most convenient indeed to an arbitrary government, but for the shackles of

which we think that a nation of free men would be ill compensated by any additional security that it may afford to their persons or properties. The excellence of their police was always a ground of pride and exultation among the French ; and we do not suppose that their present emperor is at all unwilling that they should continue to exult in a privilege so agreeable to his own interests.

The *instruction* being commenced, an officer of the district called the *Procureur Impérial*, is to examine into the facts, and transmit the result to another officer called the *Juge d'Instruction*, whose business it is to hear the parties and the witnesses, collect the facts of the case, and draw up a general report of the whole for the *Chamber of Council*. This magistrate has particular powers appointed for him to enforce the attendance of witnesses, and commit the person charged with the offence to prison. Offences not importing a *peine afflictive ou infamante*, are bailable.

The offender being fully committed, the next thing to be considered is whether there is or is not sufficient ground, appearing upon the facts collected by the *Juge d'Instruction*, to proceed with the prosecution—and this is one of those matters in which *experience having discovered the inutility* of a jury, that institution is no longer to be adhered to. The jury of Accusation, then, which by the revolutionary law was appointed to exercise the functions of our English grand jury is abolished ; and now the *Juge d'Instruction* is bound to make a weekly report to the *Chamber of Council* of all those affairs of which the *instruction* is composed. Three judges, at least, are necessary to constitute a chamber, of whom the reporting judge must be one ; and the chamber so constituted is to decide on the nature of the case, and whether it falls under the denomination of Crime, Delit, or Contravention, and accordingly to refer it, if coming under either of the inferior classes, to the proper tribunal. If any one of the four judges differs in opinion from the rest, or if the *procureur impérial* dissents from all the four, in either of these cases, all the papers and proceedings are to be transmitted to a superior magistrate called the *procureur général de la cour impériale* for revision ; and if the matter be adjudged to come under the denomination of crime, then it is to be transmitted to the same magistrate *of course*, who thereupon must, within ten days, present his report to the imperial court ; and a *section* of that court is appointed, according to the forms prescribed, to receive it, and pronounce within three days on three distinct points ; first, whether the offence be a crime by the laws ; second, whether the court has juris-

diction; third, whether the presumptions are strong enough to justify further proceeding in the business. In case all these points are found in the affirmative, then it is to assign the proper tribunal, and the affair goes on to the regular course of trial. It is this method, apparently not a little complicated, and of all the parts of which we cannot distinguish the utility, which is extolled with the most extravagant eulogies as an admirable improvement upon the jury, and an invention due only to the commanding genius of the emperor himself. How far it may be an improvement on the Jury of Accusation as established by the former codes, and the principles of which seem to have been very ill understood by the French legislators themselves, we cannot pretend to judge; but it would be difficult to persuade us that there is any thing in it that should induce us to question the superiority in all essential points of justice, of our own grand jury; and, as an innovation, we are inclined to believe that it rather suggested itself to the emperor on account of its applicability to his own despotic views than from any real motives of legislative improvement.

We are now called to the second *projet*. The *Instruction* being completed by the decision of the Chamber of Council, the next point of attention is the constitution of those courts to which inferior offences may be referred without the previous interference of the *procureur général*; that is, according to the nomenclature of the French Codes, the Courts of Police, distinguished into those of simple, and those of correctional, police. The incorrectness, in point of criticism, of this nomenclature and of this division is acknowledged by the authors of the *Motifs* now under consideration, and who acknowledge that, properly speaking, the word *Police* is of general, and not of particular, acceptation; and that it is employed in its present sense from motives of convenience, and in conformity to established usage. This is an apology which we think quite sufficient, to excuse even a more egregious solecism of language, being convinced that nothing so obstructs the progress of improvement in any practical science as the constant cry of scholastic and theoretical men for verbal accuracy or definition.

Offences against police, then, are all manner of offences either against the persons or the properties of individuals, or against the public, except those which the legislature has thought fit to distinguish from the rest by the appellation of crimes; and the difference between the *police simple* and the *police correctionnelle*, consists only in the amount of the fine, and the duration of the imprisonment enacted. Every mu-

nicipality has a tribunal of simple police, composed of one justice of the peace aided by certain assessors; and every department throughout the empire contains from three to six tribunals of correctional police, composed of justices of the peace, with a president chosen from among the members of the civil tribunal. It cannot prove at all interesting to pursue closely the outline of proceedings before these courts. One regulation only strikes us as rather of a questionable nature—*no evidence is to be received at the hearing before the court of Police Simple, contradictory to the Procès Verbaux, or reports of the police officers.* From the court of Police Simple, an appeal lies to the court of Police Correctionnelle; and from the latter to the *Tribunal du Chef lieu de Département*, hereafter to be noticed. The procureur imperial is bound to transmit to the procureur général, a summary (*extrait*) of every judgment delivered in matters of correctional police. The principal improvements which we are called to notice in this division of the code, are the admission of the mayors of communes to be assessors of the justices in matters of police simple, and some inconsiderable extension of the right of appeal.

So much for the courts appointed for the trial of delits and contraventions. We are now to suppose, on the other hand, that the Chamber of Council has decided the offence to be of the highest class, that of *crime*, and that the procureur général has made his report, and the section of the imperial court found its *inquest* accordingly; and from hence we are to proceed to the mode of trial before the superior courts of judicature. These are the courts of assize, the judges of which are appointed to sit in rotation from among the judges of the imperial court in each department. The court of assize must be held once a quarter at least, in some departments more often; and it is to sit at the *Chef lieu*, or capital town of the department, unless another place be appointed by the imperial court. The procureur général is to act as prosecutor, and the procureur imperial criminal is his substitute, who is to render an exact account every quarter to his principal. The accused person is, *in every instance*, allowed the choice of counsel to defend him; and if he is not rich enough to fee his counsel, then an advocate is appointed by the court who must undertake the defence without fee, and is moreover bound to consider his appointment as a mark of honour. Five days are allowed to the accused to produce what is technically termed a *nullité* in bar of further proceeding; and the causes of *nullité* are three; first, where the act is not a crime in law; secondly, where there has been

no report of the *ministère public* on the subject; thirdly, where the *arrêt* has not been returned by the proper number of judges.

We now proceed to the composition of the jury of judgment, answering to our English petit jury, an institution, which although retained to the exclusion of its natural ally the jury of accusation, would alone be sufficient to give to the law of France a proud pre-eminence over most of the continental systems, if its powers were not limited in some most important particulars which will come to be noticed at the conclusion of this article. The inconveniences attending upon this establishment as first promulgated by the law of 1791, and the proposed amendments of the present code will be best comprehended by an extract from this part of the *motifs* accompanying the second *projet*, which at the same time will answer the purpose of conveying to our readers some knowledge of the mode adopted by the *conseillers d'état* in recommending their schemes to the approbation of the *corps législatif*.

‘The method observed since the year 1791 has been extremely complicated, and if its complication is such as to have caused embarrassment, even among men endowed with the happiest memory, and accustomed to the greatest efforts of mind; what effect must it not have produced in many causes on jurymen indiscriminately chosen among all ranks of citizens? The prohibition of the law of 1791, renewed by that of Brumaire in the year 4, against presenting the juries with any complicated question, has had for its result the division and subdivision of questions to infinity; so that in a single cause there have been numbered as many as six thousand. These questions are of necessity very much multiplied as often as the accusation comprehends several heads and a certain number of accused persons to whom they apply. Then the jurymen, no longer able to see every circumstance otherwise than as an insulated fact, often loses sight of the head of accusation and of the particular person to whom that circumstance refers. Doubtless, when he is uncertain, he does not allow himself to vote against the accused; but experience testifies that erroneous declarations of which society has often had cause to complain, are to be ascribed to this method. Nor is this all: the necessity of putting the question of intention might alone have sufficed, on many occasions, to give impunity to crime. When it is impossible that a man who has committed a prohibited action should have been ignorant that the action was prohibited, is it not absurd to interrogate the jurymen as to the intention which has influenced him? How often has it happened that the jury, unable to resolve so strange a question, has scandalized society by restoring

to it one who ought to have been for ever excluded? One example of this may suffice. On an accusation of coining, the jury declared that the fact was evident, that the accused person was convicted of it, that he had acted with complete knowledge, but—that he had not acted with a design to commit an injury. The guilty person was immediately set at liberty. The cause of this declaration did not remain a mystery. The jurymen said to himself, “there is no doubt that this man is guilty of a crime, but it is possible that he was actuated by an intention of relieving his wants, rather than by a design to commit a criminal action; his real disposition is impenetrable to us. If we had been asked only, “is he guilty?” we should have answered “yes,” without the smallest hesitation.”

‘The new method presents a remedy for these serious inconveniences. It establishes a just medium between questions too much divided and a single indivisible question. That the jury may in all cases be enabled to vote according to conscience, this project gives it a method of distinguishing all that it is necessary to distinguish. This method is equally simple and easy. The president puts the question, in which he is bound to conform to the summary (*résumé*) of the act of accusation. He asks if the accused is guilty of having committed the crime with such and such circumstances; if the jury thinks that the principal fact is not proved, it is enough to answer *no*, to the fact: there is no occasion for any explanation upon the circumstances; all is comprised in the simple negative. If, on the other hand, the jury think that the principal part is proved, and if all the circumstances to it appear equally proved, the answer is *yes*, to the whole. Finally, if every circumstance does not appear equally well proved with the principal fact, the answer is affirmative to that fact and negative as to the rest. So, if circumstances present themselves resulting from the trial which are not mentioned in the act of accusation, the president will put a question sufficiently wide to comprehend all these circumstances, and the jury will proceed in the same manner as we have just detailed.’

Thus, the direct question as to intention is no longer deemed necessary to be put in any case; for (as they say in the accompanying *rapport*) intention being in fact an essential ingredient of crime, it is always either positively or by implication comprised in the act of accusation, and the jury virtually decides upon it in giving its affirmative or negative upon the general question. This, however, is a nicety of distinction which we confess ourselves not very clearly to comprehend. If the question of intention is a question to be put in any shape to a jury, whether it is virtually included in a question of fact, or made a distinct question in express terms, cannot (we should think) make any difference otherwise than as a point of mere technical convenience. With

regard to the other general amendment, the simplification of questions, this seems to be a real improvement; but the manner in which it is here noticed does not inspire us with any sublime ideas of theoretical or practical superiority in either of the French methods over that which has stood the test of ages at Westminster Hall.

The French law does not, like ours, require unanimity in the jury, and in this respect we think it deserving of some consideration by ourselves. A bare majority of the twelve is sufficient to acquit the prisoner. By the law of 1791, (which seems to have been absurdly indulgent) three white balls acquitted, and consequently it required ten out of the twelve to find a culprit guilty, while three, against the other nine, were sufficient to pronounce the contrary verdict. But the present law is further favourable to the culprit, that a bare majority shall not be enough in the first instance to find him guilty, but he may still be acquitted in case so many of the judges shall be of opinion that he is innocent as to make a majority in his favour on the whole number both of judges and jurymen. This is a very singular provision, and wears, we think, too fantastic an appearance to be founded on any very sound principle of justice.

The *projet* which follows next in order to that regulating the mode of trial respects the third title of the second book, '*Des manières de se pourvoir contre les arrêts et jugemens*,' which perhaps we may translate, 'the methods of proceeding in arrest of judgment.' The several questions of what shall or shall not be such an informality in the past proceedings as to amount in the language of the French law to a nullity, are not very interesting in themselves, and are so incumbered with technical terms and expressions as to make us despair of rendering ourselves intelligible did we attempt to enter into the examination of them. One branch of this title is curious, as not having (so far as we are informed) any precise counterpart in our law. It is that which is called *revision*; and three cases only in which it takes place, are pointed out as deserving of particular attention; first, where two irreconcilable judgments having been successively pronounced for the same offence, it necessarily follows that one of the condemned parties is innocent; secondly, where a man having been found guilty of murder, the person supposed to have been murdered re-appears; thirdly when, after a condemnation, one or more of the witnesses upon whose evidence the sentence rests has been convicted of giving false evidence in the same affair. The two first are positive errors, the latter only gives the inference of a presumptive error;

but such a presumption, say the conseillers, as it would be deafness to the voice of humanity not to acknowledge as a legitimate ground of revision. Revision is not precluded by the execution or previous death of the person unjustly sentenced; for reparation may still be made to his memory and to his surviving friends. It is not allowed to take place in cases where a culprit convicted of some other offences accuses himself of a crime for which another is about to suffer, for the possibility of a jury having decided amiss is not to weigh against the probability of a villain when about to die at all events, accusing himself falsely in order to screen an accomplice. As to the other cases in which revision is permitted, we think that the objections raised on the ground of exposing the decisions of juries to doubt and consequent depreciation are very fairly answered. The passage in question contains so just and well merited a compliment to one of our own countrymen now living, that we shall make no apology for its insertion.

‘It has long been supposed that all revision, how laudable soever the motive of it, must be incompatible with the institution of the jury, and this tribune has more than once resounded with discussions relative to this important question. * * * * It is a consolatory idea that this question may now be agitated in that system which of all others admits the least possibility of errors fatal to innocence; and, in effect, if there be an order of things conformable to the noble rescript of Trajan, “It is better that a guilty person should escape, than that an innocent one should suffer;” it is without doubt an institution by which the accused are submitted to the judgment of their peers and of men, who neither hardened by custom, nor fettered by the prejudices of a profession, listen only to the commanding cry of their conscience. Nevertheless, however rare may be an erroneous condemnation under such a system, we are not to forget that it is a human system, and that its perfection is not such as to preclude the possibility of error. In case, then, of error, shall there be no remedy? I shall borrow, gentlemen, the expressions of a foreign lawyer, who being himself of a nation which holds the jury in high honour yet did not believe that its decisions ought to overbalance the evidence which refuted them. “So long,” says this writer, “as men shall have no certain character by which to distinguish truth from falsehood, one of the first securities which they reciprocally owe to each

‘* Jeremy Bentham, *Treatise on civil and penal legislation*.’ We ought to apologize for re-translating this passage out of the French instead of referring to the original treatise, which happens at this moment not to be within our reach. Rev.

other, is never to admit, without a necessity previously demonstrated, any punishments that are absolutely irreparable. Have not all the appearances of guilt been seen to accumulate on the head of an accused person, whose innocence was afterwards proved when nothing remained but to mourn the errors of a presumptuous rashness? Weak and inconsistent that we are! We judge like beings of limited faculties, and we punish as if our judgments were infallible! These reflexions have a double end. They teach that capital punishment should in the fewest possible instances be applied at all; and that reparation should as speedily as possible be made for a punishment which has been inflicted by error.'

We find in the next division of the code, which treats 'of some particular procedures,' nothing which we judge deserving of notice except an equitable alteration made respecting the case of 'contumacy,' which formerly subjected the offender to the confiscation of all his goods, commuted by the new law to a temporary sequestration only until surrender; on this principle, that the end of the law against contumacy is to oblige the offender to appear, and all that goes beyond this effect is superfluous severity.

We shall pass over the two next divisions which contain nothing of general importance, and proceed to the sixth title of the second book, relating to 'the competence and organization of *special courts*,' an institution unknown to either of the revolutionary codes, and which the beneficent emperor of the French seems anxious to justify on the ground of analogy to the ancient '*jurisdiction prévotale*,' founded by Francis the First for the express purpose of restraining public robberies. On the first establishment of a jury (say the courtly *conseillers*, from whose *motifs* we shall draw our analysis) the general enthusiasm prevented men from imagining any case of necessary exception to the ordinary mode of trial. The *cours prévotales* were in consequence abolished; and we are told that a most dreadful increase of public robberies and of disturbances of all sorts throughout the republic was the immediate consequence; the due consideration of which has induced his majesty the emperor and king, out of the abundant love which he bears to his afflicted people, not only to restore the former cases of exception, but to extend the exception to 'a permanent and universal system, not limited to time or place;' and thus under the general and vague appellation of crimes subversive of the public tranquillity, and which tend to the disorganization of society, the trial by jury is denied to all cases of state treason, rebellion, robberies by armed banditti, and COINING!!! and probably

to a great number of other cases, since there seems to be ample room for the exercise of *discretion* to bring any obnoxious offender of whatever description within the rules of exception. The pretence made for this star-chamber practice is so grossly futile, that we almost wonder at its adoption even by Buonaparte himself. The robberies and murders with which all parts of the republic were infested during the revolutionary times, were the very natural and unavoidable concomitants of the anarchy and confusion of the government; and to ascribe them to the single circumstance of the *cours prévotales* being abolished seems really a piece of most consummate impudence. Besides that it has nothing to do with the question; since the *cours prévotales* were an establishment of the old monarchy made at a time when there was no such institution as the trial by jury throughout the country, and when their peculiar regulations were strictly in conformity with the general system of judicature. But the most unaccountable feature in this institution is that the offence of coining (or of *fausse monnaie*, which we believe comprizes *public forgery* also) should be placed in the list of crimes not within the cognizance of the ordinary courts; not only because it is of a nature wholly distinct from the other cases of exception, and quite out of the reason which is assumed to govern those cases, but because, if there is any kind of offence which more than any other from its difficulty of detection, seems to demand the investigation of a jury, this is that offence. It seems as if Buonaparte had purposely selected the greatest absurdity in the whole circle of our criminal law (that which makes coining an act of treason) to be the foundation of the most despotic and iniquitous article of his own code.

As if the exclusion of trial by jury had not been in itself a sufficient stretch of arbitrary will, there are yet some other distinctions between the ordinary and special courts which may serve to fill up our former sketch of hypocritical despotism. It is not enough that the emperor's '*parental regard for the noble institution of a jury*', has induced him to save it in future from the obloquy to which it was certainly exposed while allowed to interfere in the investigation of crimes of this public nature'—(this is a faithful copy of the language which is used on the occasion by *Messrs. les Conseillers d'Etat*)—but he has thought proper also to ordain that there shall be no appeal in *cassation* (that is for matters of *nullity* before explained) from these courts, and that sentence shall be executed within twenty-four hours from the time of its being pronounced. This last regulation, which, though it

has its counterpart in the *letter* (but not in the *practice*) of our own law in cases of murder, must always be arbitrary and can be attended with no beneficial effect in a free and well organized government, is very ill supplied by the liberty given to the judge to suspend the execution by a recommendation to the discretionary mercy of the emperor, a recommendation which we may rest assured will never be made in those cases in which the institution of these special courts is most unjust and tyrannical, that is, when the emperor himself is personally the party offended.

The last division of this code comprizes a few distinct 'objects of public interest and general safety, the first of which seems to be an institution of great national and practical importance, but, we believe, not now in the French constitution. It is what is called the '*dépôt général de la notice des jugemens.*' Every court throughout the empire is obliged to transmit at stated periods to the *grand juge, ministre de la justice*, and to the *ministre de la police générale*, duplicates of a register to contain the names, professions, ages, and residence of all individuals condemned to any correctional or other severer punishment, together with a summary of the proceedings; and out of the particular registers so transmitted, a general register is to be regularly composed. The utility of this institution is strangely confined by the reporters to the very questionable object of keeping past offenders constantly in sight to facilitate the detection of future offences; a principle which we say is at least questionable, because it gives a legal sanction to that kind of suspicion which, though unavoidable and in some respects salutary, is really inconsistent with the principles of criminal justice, by affixing a longer duration, and often a much heavier degree of punishment to an offence committed than that which the sentence of the law pronounces. Thus, how can we say that a man has undergone the punishment *legally* due to his crime, if at any period *subsequent* to the expiration of his imprisonment or the payment of his forfeiture, he is *legally* liable to all the consequences of a lost reputation, and particularly to that *systematic* and *authorized* suspicion which renders it impossible that any offence should be committed in his neighbourhood without the eyes of the ministers of justice being immediately turned upon him as the author of it? We are satisfied that in this view of the institution in question, it is calculated to produce a great deal of evil to individuals, perhaps so much as to preponderate over any advantage which can be derived from it to society. For nothing so precludes the hope of reformation in any offender as the consciousness

that he is marked, and classed among the inveterately vicious. Against this evil some remedy, but we fear an insufficient one, is provided by another institution which forms the fourth head of the *projet* now under consideration. Neither is this an object new in theory, nor altogether so in practice. It is technically called the '*rehabilitation des condamnés*,' and implies the restoration of a criminal to his goods and reputation, 'when he has satisfied justice, but the stain and mark of infamy and the incapacity of civil action still preclude him the means of subsistence.' The '*lettres de grace*,' known to the old monarchical constitution, differed essentially, we are told, from the present establishment, in that those privileges were obtained as matters of favour and indulgence, not in the due course of justice nor in pursuance of any regular system. In the adaptation of this ordinance to utility in practice, the principal point to be observed is, we are told, that the act of rehabilitation may pass only upon the fullest knowledge of the whole cause, and after the most effectual warranties shall have been given by the person who is the object of it of his entire and irrevocable return to duty. For these purposes, the term of five years from the expiration of the penal sentence is prescribed as that within which no rehabilitation can be sought for—and the demand, when made, must be accompanied by attestations of good conduct from the municipalities and districts within which the demandant has resided during all that course of time. It is further provided that three months must elapse from the time of the demand made to the delivery of the report by the imperial court upon which the emperor only can finally act by passing the grant which is demanded; a grant which is to operate like the certificate of a bankrupt by making the demandant a *new man* to all intents and purposes, and restoring him to that perfect equality with his fellow citizens which he had forfeited by his past offence.

The last institution, which we think it worth while particularly to notice, and with which we shall conclude our review, is one to which there exists, we believe, no analogy whatever in the law of England, the *prescription*, or limitation of criminal prosecutions. This principle of law was first established by the code of 1791, which fixed the term of *prescription* against all offences on which no judgment had been pronounced to twenty years; but provided that judgment in many cases, and *execution by effigy* in all, should prolong the period ten years further. By a succeeding code the term was very considerably diminished, being reduced to three years in cases where no prosecution has commenced; to six (computable from the period of the last legal act) in

cases where there had been a prosecution but no judgment; the former term of twenty years being reserved as the prescription against judgment only, and to be computed from the time of judgment pronounced. The alterations made by the new code are the following: one year is the term allotted to cases of mere *contravention*; three to those of *delits* subject to correctional punishment; and ten, for crimes where there has been no judgment, the term to run from the date of the last act of prosecution, in case any has been commenced. The term of prescription against judgment is doubled in all the above cases. After the prescription is expired, the criminal is in all respects a free man again, except that out of tenderness to the feelings of injured persons, he is not permitted to reside in the same department with those against whom, or whose immediate ancestors the offence was committed; and if found within the prohibited limits, government may assign him the place of his future domiciliation. No difference is made in cases of the most notorious guilt; and the reason assigned is that the most heinous crimes will always be the most diligently prosecuted; and that their non-prosecution is a proof that it is impossible to detect and punish them.

Our limits will not allow us to enter at present on any complete investigation of this extraordinary provision of the French law, or of the motives for it and the grounds on which it is supported. One of these is, that the term of prescription is in itself a punishment, and one of the very heaviest nature; for that death itself cannot be so terrible as a life of twenty years with the dread of ignominious punishment constantly impending. There may be truth in the observation considered in a moral and philosophical sense, but there appear to us to be more of sophistry in applying it so as to answer the purpose here intended. The question is not as to the degree of punishment to be undergone by the offender, but as to the efficacy of the law in preventing offences; and we have no hesitation whatever in believing, that in the way of example the prospect of twenty years of great mental suffering can never operate to deter an offender like that of death or any other severe and certain punishment. The reason assigned, therefore, appears to us not only to be insufficient, but puerile and unphilosophical to a degree that is absolutely astonishing, considering the illumination which has been shed over all the principles of criminal jurisprudence by the writers of the last and present century. We can only add to this observation at present, that we are unable to see any theoretical advantage that can be derived from such an institution

as this of limitation in criminal law, more especially when it is extended to the cases of great and heinous offences; and that the frequent and apparently whimsical alterations which have been made in the rules attending it since its first introduction into the French system seem to justify us, in the conclusion, that whatever were the views of those who invented it, it has by no means satisfied their expectations in any practical result.

ART. XI.—*Coup-d'oeil sur, &c.*

Cursory View of the actual State of ancient Literature, and of History in Germany. A Report delivered to the third Class of the French Institute. By Charles Villers, Correspondent of this Class, Member of the Royal Society of Sciences at Gottingen, &c. Paris, Tremlett et Würtz, 1809. Dulau, Soho Square, 8vo.

M. VILLERS remarks, that nature seems to have placed an immense barrier between the people of the European continent, and to have divided them into two races of a very different character and temperament. The first, or *Gallic* race, occupies the South and West from the boundary of the Alps and the Rhine. The second, or *Germanic* race, extends to the West and the North of the same line. The German race, whose geographical limits are extended from the Adriatic Gulph, the Rhine, and the Northern Sea, and in which the author includes not only Denmark, but Sweden and Hungary, is distinguished by a literature, which has some striking peculiarities when compared to that of the Gallic school. According to M. Villers,

‘the character of this (Germanic) literature bears a general resemblance to the character of the nation. It is more calm, more patient, more reflective, more disposed to submit to the empire of *ideas*, than that of Gallic origin, which is more lively, more disposed to embrace the empire of *realities*, and to connect them with ends which it pursues with ardour.’

The meaning of M. Villers in this extract is not very clear, nor do we thoroughly comprehend what he means, when he says that the German literature is ‘*more disposed to submit to the empire of ideas*,’ &c.

We entirely coincide with the author in thinking that the German literati display a superior share of assiduity, of perseverance, of scrupulous exactness, and of minute attention in

their philological labours, their antiquarian researches, and historical compilations. But they often attach too much importance to trifles; and they weary the attention by the dull formalities of their method, and the dry manner in which they pursue their investigations. The following remarks of Mr. Villers deserve attention: he says that the German scholar

‘does not labour for a court, nor for a society modelled according to its forms, which render elegance and a refined taste essentially necessary to the success of every work of genius. Most of the German courts speak French, read French, and are almost foreigners in their native land. The German writer, therefore, finds his public in the nation itself, which is free and as it were excluded from any domineering influence of the courtly mode. The nation, or rather the different nations, which form the Germanic public, comprehend an immense mass of knowledge; or, what is the same thing, a great number of erudite and enlightened men. The literati of Germany are, therefore, judged by their peers; and this judgment is performed with rigour, but with sufficient justice, by a numerous public, who are qualified to appreciate their labours.’

The German literati are not all heaped together in a single capital, under the despotic sway of a conventional taste, of fashionable opinions, and of a court, which cares for nothing but amusement. The tribunal before which a German writer makes his appearance, is scattered over a vast tract of country, from Bern to St. Petersburg. He is, therefore, exempted from that local spirit, the force of which consists in such a vast concentration of individuals.

‘The local spirit of one place,’ says M. Villers, ‘is neutralised by that of others; so that, on one side, the public judges with sufficient liberality, and, on the other, the writer is rendered very independent in his labours, and is not fettered by any influence, which is foreign to his studies or his meditations.’

Hence we believe that *truth* in general, and more particularly *religious truth* has a *fairer hearing* in Germany, than in any other part of the world. The theological works, which have been published in Germany, many of which would probably have had to combat the opposition of the *Attorney General*, if they had appeared even in this country, are alone a striking proof of the extent, to which free discussion has been carried by the profound religionists of the other side of the Rhine. We have always been of opinion, that the rights of *rational discussion* are unlimited; and that human virtue,

which we hold to be coincident with human knowledge, must be impaired, and that human happiness, which is never, in any great degree, compatible with human ignorance, must be abridged, in proportion as the rights of *rational discussion* are circumscribed by the prohibitions either of priests or kings. When any work, even on general politics is published in this country, one of the first considerations is, whether, and how far, it is favourable to the measures of the ministry, or the forms and usages of the present government? If it be opposite to the one and a censure on the other, the hue and cry of selfish and narrow-minded politicians is soon raised, and a large party, at once inflamed by malice and made vindictive by fear, is soon combined to traduce the character of the work, and to run down the author like a beast of prey. If a theologian of solid judgment, of profound research, and upright intentions, publish the result of his honest deductions—we are sorry to remark, that neither his intellectual penetration, nor his moral probity will conduce much to his security from the ferocious assault of a host of bigots, if the tenets which he promulges, be adverse to the professed creed of the court, or to the errors of that system which is the object of ecclesiastical emolument. There is a large and overbearing host, who will not stay to consider whether what the writer has said be *true* or *false*, but will, without any hesitation, brand him with every epithet of infamy, which the strength, or the impotence of malice can invent. This seems, indeed, to be the natural consequence of connecting various speculative errors with large and dazzling emoluments. The beauty of Truth will not readily be seen, or if seen, will not be confessed, where men are bribed to admire and to extol the deformity of error. We seem, at present, and have, for some time, seemed to have a great dread of *new* and *original* opinions. But, where free discussion is allowed, we do not see why any *opinions* need be an object of dread. For, as long as discussion is not restrained, nor intellectual exertion cramped by the dread of pains and penalties, those opinions, which are false, must be transient; and, will it be argued that those, which are true, can be too general or too permanent? To assert that the real interests of man and of truth, are at variance, or that they can, independent of the factitious contrivances of selfish politicians, ever be in opposition to each other, seems to be an insult to the wisdom and the goodness of the God of Truth. We might as well assert that the human body can be well, while it is infected with disease, as that the human mind can be, as it ought, and as its Maker designed, while it is a prey to a complex variety

of errors and delusions. What health is to the body, truth is to the soul. Truth is indeed the soul's health, and without truth it is and must remain, in an imbecile and morbid state.

The literati of Germany have already procreated, nurtured, and matured one reformation in religion, and, if we do not mistake, they will, ere long, give rise to another of more surprising magnitude and extent. This homage will be due to the German literati, principally because they have studied truth for its own sake, without any sordid views or sinister excitements. Their object seems to be to promote the intellectual progression of man, independent of any particular, political institutions. Hence, M. Villers well remarks, that their writings have a peculiarly grand and mild character, which may be well indicated by the term, *humanity*.

'The literature of Germany,' says M. Villers, 'has rather a republican than a monarchical form, rather the air of a forum than a court. But, ought it not to be thus? Does not the bond of the sciences, which embraces all ages, all countries, and all ranks, cause social inequalities to vanish? Even the expression of the *Republic of Letters*, is so hallowed by established use, that those princes, who are most jealous of their power, have heard, and have repeated it without repugnance. No preponderance of one place over another, is even possible in the lettered republics of Germany. There is no concentration of individuals, which can obscure the rest. There is no point, in which any assemblage of talents can shine with such a transcendent splendour as that which is thrown round the National Institute of France. The four classes of the National Institute of Germany are dispersed over the whole nation. We find its members in the smallest schools of villages, which do not contain more than two thousand inhabitants, in the parsonage-houses of the country, in the public universities, and in the academies of individuals. Here an illustrious critic resides in a little town, there a great astronomer is passing his life in a sequestered village. If taste, according to our acceptation of the term, thus preserves no regular nor fixed standard, still the advantage is on the side of free and original opinions. We find one opinion energetically combating another: and it is this shock which often elicits an unexpected blaze of light.'

M. Villers now proceeds to exhibit a brief but able sketch of the principal works of the German writers in those branches of literature which are designated in his title. The limits, which he prescribed to himself, would not indeed permit this to be much more than a *catalogue raisonnée* of authors and books.

The literature of Rome has, for some time, been studied with less avidity in Germany than that of Greece. But still no less than four complete sets, or *bodies*, of the Latin authors are at this moment publishing in Germany. The first, '*Corpus Scriptorum Latinorum*,' is printing by M. Goeschen of Leipzig, under the direction of M. Eichstadt, a professor in the university of Jena. A second body of the same authors is printing by *Degen* at Vienna; a third at Erfurth, and a fourth at Goettingen, under the superintendence of *Ruperti*. But the progress of the last mentioned edition, is said to have been suspended by the operation of this most unfortunate war.

Chr. Dan. *Beckius* is publishing a complete edition of the works of Cicero, the fifth volume of which has already appeared. Professor Spalding, of Berlin, has published the third volume of his admirable edition of Quintilian. The last volume of the Seneca of *Ruhkopf*, has issued from the press of Weidman at Leipzig. M. C. G. Erfurdt, master of the academy of Merseburg, has completed the edition of Ammianus Marcellinus, which was projected by Wagner. This work is in three volumes large octavo, and contains various readings, notes, tables, and biographical details. M. Professor Schnéider of Francfort, on the Oder, author of the admirable Greek and German Lexicon, has published an incomparable edition of Vitruvius, in four volumes, the first of which contains the text, and the following the notes, elucidations, and tables.

The author well remarks that the first years of the present century were signalized in the annals of *Hellenism*, by two editions of Homer, one by Heyne in 1802, and the other by Wolf in 1804. Professor Heinrich of Kiel, has undertaken to publish a new edition of Hesiod, which, it is supposed, will be greatly superior to all which have preceded it, in critical acumen and profound research. Schutz's edition of *Æschylus* has been republished, for the third time, with additions and corrections. The fifth volume of the Sophocles of M. Erfurdt appeared in 1808. M. Ern. Zimmerman published at Francfort in 1808, the three first volumes of a new edition of Euripides. These three volumes contain only the text of the author, and the Latin version. Another edition of this pathetic tragedian is promised by M. Matthiæ. The third and last volume of the Aristophanes of Invernizzi, was published at Leipzig in 1808; but the same author will soon be edited by Schutz. This edition will contain the notes of Kuster, Brunck, &c. &c. with copious indexes, &c. The third volume of the critical edition of Diodorus Siculus, by

M. Eichstaedt, has lately issued from the press. Professor Creutzer of Heidelberg, has published a valuable collection of the Greek historians anterior to Herodotus. Different dialogues of Plato have been published by Heindorf, (3 vols. Berlin, 1806) by Buchling, (Halle, 1804) by Ast, (Jena, 1804) by Stutzman, (Erlangen, 1805.) Professor Boeoeckh of Heidelberg, has supported the opinion of Wolf and Schleyermacher, that the *Minos* is falsely ascribed to Plato.

M. Fred. Schlegel published at Heidelberg, in 1808, a very curious work 'On the Language and Opinions of the Indians;' in the first book of which he has endeavoured to prove that there is a close connection between the Sanscrit and the languages of Greece and Rome, as well as those of the Persians and the Germans. This work is one of those which, from the singularity of its opinions, will cause people to think, and will help to elicit truth by the conflicts of controversy.

The literati of Germany have, of late, acquired great renown in archaeological and mythological researches. M. Villers thinks that they are in the way to make some fine mythological discoveries. The author mentions three publications which, he thinks if we were living in a calmer period, when the public mind was less absorbed with the *political* destiny of Europe, would excite a vivid interest. These works are—

'Philosophy of the History of Humanity, by M. J. J. Stutzman, Nuremb. 1808, 1 vol. 8vo.' 'Ideas on a general Mythology of the Ancient World, by M. J. J. Wagner, Professor at Wurtzburg, Francfort, 1808, 1 vol. 8vo.' 'First Charts of History, or general Mythology, by M. J. A. Kanne, Bayreuth, 1808, in 1 vol. 8vo.'

In the two first works, the authors pursue the method of historical, and in the last M. Kanne follows that of philological, and etymological research, to ascend to the primitive source of the fabulous relations of antiquity.

M. C. D. Beck is publishing,

'Introductio in historiam artis et monumentorum atque operum antiq. populorum veterum, imprim. Graecorum et Romanorum.'

The history of the Crusades has acquired new interest by the manner in which it has been treated by M. Wilken, a professor in the university of Heidelberg. The intimate acquaintance of this writer with the literature of the East, gives him an advantage over those, who have not had access

to this source of information in their accounts of these memorable wars. The first volume of this history of the Crusades exhibits the details of the first expedition. Another author, M. Hacken, has undertaken a history of the Holy Wars, the first volume of which has appeared, and is said to be an animated composition.

M. Kotzebue, who has distinguished himself as a writer of plays, of romances, and travels, is said to have been lately wooing, and according to M. Villers, successfully wooing, the historic muse. Residing for the last five years on the shores of the Baltic, he has been collecting materials for 'the Ancient History of Prussia.' Four volumes of this work have already appeared. They were published at Riga in 1808. The author has commenced his history in the most remote period, or what may be called, the fabulous epoch of the Prussian annals, before the commerce in amber had caused even the existence of the country to be suspected by the nations of the south. We are informed that a singular piece of good fortune has rendered M. Kotzebue the possessor of such a treasure of ancient documents, as few historians can boast. The *secret archives* of the Teutonic order have been thrown open to his inspection, and he has been admitted into the recesses of a sanctuary, which has never been explored. M. Professor Sartorius of Goettingen, published in 1808, the third volume of his history of the Hanseatic league, which carries it to the year 1669, where the author fixes the epoch of the last public act of this celebrated confederation. M. Ruhs has completed the history of Sweden in three volumes octavo; and a new history of Hungary has been undertaken by Dr. Fessler. The history of the Tyrol, which is very interesting during the middle ages, and connected with that of the other European states, has been written by the Baron de Hormayr.

Ecclesiastical historians abound more in Germany than in any other country in Europe. Among those of the present period, the names of Tschirner, Henke, Plank, Schmidt, Marheinecke, deserve a conspicuous place. A species of history, which was almost entirely unknown to the ancients, has been cultivated with great ardour and equal success, by the writers on the other side of the Rhine. We shall at present mention only one of the literary histories, which the authors of Germany have published, or are publishing. This is the General History of Literature, by the illustrious Eichhorn; the fifth volume of which was published in 1807. This great scholar formed the idea, and for a time superintended the execution of a most comprehensive history of the sciences

and the arts, from their origin to the end of the eighteenth century. Near fifty volumes of this immense work have already appeared.

This, '*Coup d'oeil*,' &c. of M. Villers is a very judicious, spirited, and erudite sketch of the present state of ancient and historical literature in Germany.

ART. XII.—*Histoire des Inquisitions*, &c.

History of the Inquisitions. By Joseph Lavallée, &c. &c.

(Concluded from the last Appendix.)

WE have dwelt to so great a length on the former divisions of this work, that our remarks on the remainder may be confined to a much narrower space. The work, as we have before remarked, is little more than a compilation from former ones of no very rare occurrence. The historical sketch of the rise and progress of the inquisition contained in that division which we have already noticed, is executed in a lively and animated style, and accompanied by occasionally just and philosophical reflections which induced us to pay it a considerable degree of attention, and more than from any originality of matter or great importance of remark, it may have seemed to deserve the fault M. Lavallée has, in common with many of the French historians. After giving in his introduction a general reference to the authorities he has consulted (and which are in themselves no authorities at all, except as they are backed and supported by other documents) he dispenses altogether with the duty of making particular references; and for any thing more than the name '*History*' on the title-page, and the pledge thereby given for the author's fidelity, the general reader may peruse with equal confidence the authentic memoirs of Tom Thumb, or Jack the Giant Killer. Voltaire adopted—perhaps he introduced among his countrymen—this same pernicious habit; and the consequence is, that no man can take up his most sensible, acute, and entertaining sketches of history without perpetually asking himself the painful question, '*How am I to know that this is true?*' This is the more extraordinary, as Voltaire's facts have in general stood the test of inquiry, equally well with those recorded by more scrupulously systematic historians; and this loose manner of writing has at least in this instance thrown a shade of discredit over all his compositions which they are far from deserving. But the precedent is a very

dangerous one, and liable to be greatly abused, particularly by writers of lively and enthusiastic minds. It, therefore, cannot be too strongly nor too repeatedly discouraged, by the sentence of criticism.

M. Lavallée, in the following part of his work, enters on a description of the inquisition, its laws, its course of proceeding, its modes of execution, diversified with a number of historical anecdotes respecting persons who have become its victims—but there is so very small a portion of all this, if any thing at all, that has not been repeated over and over again by all preceding writers on the same subject, that we find little reason to regret the obligation which we have stated ourselves to lie under, of giving no more than a general abstract of contents in our account of it.

The sixth book (the concluding one of the first volume) gives us a particular survey of the laws and ordinances, the prisons, the tortures, and the *auto de fés*, and the general and fundamental principles, of the inquisition and its officers. The seventh introduces us, in an extract from the work of Tyrard, a French traveller (of what time we are not informed) to the inquisition at Goa, and points out some slight differences in its establishment from the general rules of the European institutions. The histories of some individual sufferers are then brought forward, and continued through that and the succeeding book.

The ninth book presents a sketch of the influence, real as well as imaginary, of the inquisition over the manners, civil and religious habits, and literature, of the Spanish nation. This is only a repetition, accompanied by some more particular instances, of the observations made by our author in a former part of his work, and mentioned by us in our last Appendix. The constant persecution of enlightened men, and opposition to the advances of knowledge and philosophy, which the annals of the inquisition exhibit, are then particularized; and, whatever may have been the decline of its power during the last century in other respects, it is in this important point that we must confess, even to the latest moments of its existence, its incalculably baneful influence; an influence, the evils of which will be felt through ages yet to come, not by Spain only, but by the nations of Europe who were never visited by its immediate plague; since it is to that fatal influence that Buonaparte owes all the progress he has made in the subjugation of Spain, and to which Europe has to look for the disappointment she has hitherto experienced in all her hopes of deliverance through the agency of Spanish fortitude and independence.

It may not be foreign to our purpose to consider how far the condition of Spain, supposing it ultimately subdued by the armies of Buonaparte, is likely to be improved by his boasted measure, the abolition of the inquisition; and, great and glorious as this event would have been if brought about by the course of time and the progress of science, we can hardly conceive how the most wrong-headed admirer, or the most interested worshipper of this favourite of fortune can at present find any real ground, either of flattery or felicitation in its accomplishment. A new and vigorous government which has succeeded in effectually shackling the freedom of the press throughout the nations of the continent, even those in which it appeared but five years ago to be most firmly established, cannot, by the most enthusiastic optimist, be regarded as a desirable substitute for an institution which, equally hostile to the advancement of knowledge in its principle, was, nevertheless, already oppressed with the infirmities of age, and gradually, but certainly, advancing towards its decay and dissolution. The most *resolute*; or, (since there is as much of bigotry in philosophy as in religion) the most *bigotted*, enemy of priestcraft will hardly with his senses about him affirm, that there is more danger from religious than from political servitude, supposing the measure of that servitude to be *equal*. But what comparison can be possibly instituted between the despotism of a civil power which has spread its baneful influence over thousands of leagues, and is supported by millions of armed men ready to execute all its most arbitrary and all its most capricious injunctions, and the tyranny of a church, already deprived of every vestige of its temporal dominion, the mere phantom of what it was in its days of pride and power, still indeed inimical, because constitutionally so, to the progress of intellectual freedom, still supported in some remote corners of the earth by the perishable influence of habit, but incapable not only of retrieving what it had lost, but even of retaining long what it still possessed among the shreds and remnants of its old authority? Such is the relative picture of the empire of France compared with that of Rome. Is it possible for any one, unbribed by the conqueror, to assert that the tyranny of Buonaparte is preferable to that of the grand inquisitor?

What feature is there, in the picture of the inquisition, as drawn by M. Lavallée, that does not apply to the tyranny of the *Code Napoléon*, yet more forcibly than it could have done to the inquisition, even in the meridian hour of its influence over the minds and consciences of men?

'Elevating the greatest obstacles to the progress of religion and science; stifling in men's minds the sentiments of nature, of honour, of probity; making a duty of the informer's trade; caressing calumny; calling *that*, virtue, which every where else is considered in the light of a crime; by its hypocritical practices, its original ignorance, its constant absurdity, its invincible prejudices, working the destruction of commerce, arts, and industry, among all the nations over which its baneful influence extended; altering the very characters of the people, enchainning their governments, and bringing down their ruin.'

Was there no 'secret monitor' to inform M. Lavallée, while paying the most slavish incense to 'the greatest of heroes' in representing the abolition of the inquisition in Spain as 'a benefit to the human race of this transcendent magnitude as it was reserved for him alone to confer,' that his overcharged picture of the monster suppressed by his agency, and in conformity to the demands of his momentary interest, is the true and actual resemblance of that which he has substituted in its place? But M. Lavallée asserts that the inquisition which Buonaparte crushed in Spain, was the identical inquisition which we have seen in the plenitude of its power assuming a privilege beyond the laws, and controuling the operations of princes and statesmen.

'I have inserted at the end of my work,' he says, 'a translation of certain inquisitorial processes, made from the originals in the palace of the inquisition. I present them as pieces in justification of what I have often advanced in the course of this history, that this institution was not fallen into desuetude in Spain, as some have taken upon them to assert; since one of these processes bears date 1808; and if any one will give himself the trouble to compare it with those of a much more ancient date, by which it is preceded in this same collection, he will find that the spirit of this institution, in the nineteenth century, was the same with that which animated it in the fifteenth and sixteenth.'

PREFACE.

We thank M. Lavallée most sincerely for this *one* act of candour and impartiality; and, after perusing very attentively the pieces to which he refers us, will affirm that it is impossible for the greatest enemy of Buonaparte, sitting down with the intention of studiously disparaging the magnitude of this 'greatest of benefits to humanity,' to do it more effectually than M. Lavallée has himself done by the production of his 'pieces justificatives.' Persuaded as we were that the merits of this *exalted act of magnanimity* would, upon investigation, be found very insignificant, we were yet far from expecting, in a work written expressly for the purpose of magnifying those merits and almost deifying the author of them, to find

a direct and positive proof of their non-existence. We now repeat, then, with the most perfect confidence, that in abolishing the inquisition, Buonaparte has abolished an institution of which (in its judicial capacity) little besides the mere form remained—and that the little which did remain was not to be compared, either in actual severity, or in injurious consequences, to some still existing remnants of ancient ignorance and superstition in the most free and enlightened nations of Europe.

M. Lavallée, it cannot be doubted, had the choice of selection from among the records deposited in the palace of the inquisition; and he has accordingly selected *two* instances in which its authority has been exerted during the nineteenth century.

The first is entitled,

‘Procedure of the Procureur fiscal of the inquisition against Joseph Ortiz, cook of the seminary of Palencia, instituted at the palace of the inquisition at Valladolid, the 30th of August, 1806.’

The accusation against him, which is fully made out by evidence, is that

‘within the above-mentioned seminary, he has declared that there is no hell, and that, after his death, the worst that can happen to him is that he may become a prey to the dogs’—that ‘he persisted in holding the same discourse, in spite of the remonstrances which were made him by one of the seminarists.’

Several of the witnesses, in their examination to depositions framed with all possible attention to the interests of the accused person, add that, in perfect sobriety, and on several occasions, he repeated these and other similar declarations of his belief—as that

‘there is neither God nor devil:’—that ‘man dies the death of a dog, and there is an end of both together,’ &c. &c.

Now, in the spirit of modern philosophy and illumination, a man may say—What is there in all this that should subject the offender to temporal punishment? Are not these matters entirely between God and his conscience, with which no human tribunal has any right of interference whatever? In answer to such questions as these, it may be observed, that legislators of very enlightened and liberal minds, and in times and places of much more illumination than Spain even in the nineteenth century, have held that, whatever liberty of opinion may be allowed to men, the liberty of expressing that opinion in public, when it goes to strike at the root of all religious

and moral obligations, is not a matter of such indisputable right as these philosophers would suggest it to be. But let us leave this digression, and learn what became of the victim of inquisitorial tyranny. Doubtless, our readers have already worked themselves up to a state of the utmost horror—to the tortures of an unfathomable dungeon, and the concluding spectacle of an auto da fé. Let us attend, therefore, to the remainder of this awful process. In the first place a *revision* of the evidence is demanded, not by the offender who has not yet heard, (judicially at least) of any process commenced against him; but by the very tribunal under the direction of which it has been taken. Then follows the '*theological censure*,' in which the several opinions advanced by Master Ortiz are scrupulously examined and weighed, with so little of bigotry or prejudice, that it is really surprising to discover with what candour and moderation an inquisitor is able to argue. Not a word about the eternal torments of hell, or the preparatory roasting of an auto da fé. But the most heinous of all this poor atheistical cook's declarations, viz.

'that there is no God,' is calmly treated as 'a most monstrous, heretical, and scandalous doctrine, implying the denial of all revelation, and a contradiction to all traditions divine and human.'

The piece concludes by the following declaration:

'We judge that he has published these doctrines with a real desire that they might prove true, which renders him inexcusable, and that, conformably to the laws, he must be punished in such manner as if he actually believed them, having affirmed and repeated them with confidence, in spite of the remonstrances that have been made to him. Such is our opinion, which we sign in our house of St. Francis of Valladolid, this 19th of Nov. 1807.'

The next step, pursuant to this censure, (which, it may be observed by the way, is, as well as all the previous proceedings, completely public, so that the accused person, being at perfect liberty all the time, might, if under any fear of consequences, provide at his leisure for flight or concealment.) The next step, is an inquiry concerning the then residence of the said Ortiz—not a warrant to apprehend him—no—simply an *inquiry*, the result of which is to be communicated instantly to the holy office. This *writ of inquiry*, too, is dated the 14th of October, 1808, that is, a year subsequent to the date of the censure, and more than two since the institution of the original process. By the last piece in this curious document, which may be called *the return to the writ*, we

learn at last that Ortiz had taken advantage of the delay and warning so amply afforded him, that he had—(perhaps on being driven from his former abode with the disgrace which at the very least his crime richly merited) assumed a false name, and entered into another ecclesiastical society in his former capacity, in which capacity he had actually departed this life in peace and quietness, *about two years before*, that is (very probably) previous to the commencement of the process against him;—so that it appears, upon the whole of this document taken together, that it was little more than a mock process carried on for the sole purpose of shewing to the people that the functions of the inquisition were not absolutely extinct, but might be resumed at pleasure, at the same time that it proves the utter improbability of their ever being resumed for any more effective purposes. Now let us ask any worthy protestant divine who starts at the bare imagination of a Romish inquisition, which is the most terrible tribunal, that which instituted the above process against a *dead man*, who, during his life had been notorious for publishing doctrines directly blasphemous and atheistical?—or that which, lately, deprived an aged and respectable clergyman of his benefice, and together with it, of all means of subsistence for himself and his family on account of the indiscreet promulgation of some speculative points of theology, wholly immaterial with respect to the grand fundamental truths of revealed religion, the existence of God, and of a future state of rewards and punishments?

With the '*Inquisitio post mortem*' of Master Joseph Ortiz, the cook, and an '*Inquisitio sine Inquisitione*' of Don Pedro Gasca, the captain, which we have not room to notice, closes the list of M. Lavallée's proofs: and we shall here close his volume and our comments.

DIGEST OF ENGLISH LITERATURE

FOR THE LAST FOUR MONTHS.

HISTORY.

IN his '*Historical Survey of the Ecclesiastical Antiquities of France*,' Mr. Whittington has proved that the churches of France excel those of this country in richness of architectural decoration. Mr. W. has made some deduction from the probability that the pointed arch had its origin in England; and has almost proved that France is not indebted to us for her Gothic style. In the '*Historic Anecdotes and Secret Memoirs of the Legislative*

Union between Great Britain and Ireland,' we find sufficient evidence of the talents of the writer to make us wish for the completion of his design. Edmonston's 'View of the ancient and present State of the Zetland Islands,' contains an ample fund of information respecting that remote but interesting part of the British empire. Landt's 'Description of the Feroe Islands,' comprehends every particular that can be desired relative to their situation, climate, and productions, and to the manners and customs of the inhabitants.

BIOGRAPHY.

The meagre account of his own life, which Peter Daniel Huet, the learned author of the *Demonstratio Evangelica*, wrote in Latin, has been rendered into elegant English by Dr. Aikin, who has supplied the defects of the original work by a rich collection of notes, which contain much literary information relative to the bishop of Avranches and his contemporaries. The *Life of Fenelon*, by Baussset, which has been translated by Mr. Mudford, is rather prolix and tedious, and the author does not seem to have known how to make the best use of his materials. The materials, however, which he has amassed, rather than digested, cannot but be of considerable value, from their relation to a man of superior moral and intellectual endowments, whose genius was equalled only by his disinterestedness and his probity, and who will always be reckoned one of the most resplendent characters in the age of Louis XIVth. and one of the greatest ornaments of the Gallican church. 'The Life of Admiral Lord Nelson,' by Messrs. Clarke and M'Arthur, is a sumptuous work in point of typographical execution, and though the materials might have been improved by a more lucid method, or more judicious compression, yet as they are undoubtedly authentic, and as they relate to one of the greatest characters in the naval annals of this country, we are not disposed to make the want of literary skill in the compilers the object of severe animadversion.

VOYAGES AND TRAVELS.

The 'Narrative of four Years Residence at Tongataboo,' appears to be an unvarnished and authentic narrative of real circumstances and events. It is indeed a simple and artless work; and it may suggest several useful hints to those who are advocates for sending evangelical preachers to the islands in the South Sea, or to any other part of the world, whether civilized or savage, where the natives are to be invited to embrace the religious code of Christendom. Mr. Bolingbroke in his voyage to the Demerary, has shown himself a stout advocate for the trade in slaves. His prejudices in this respect, with his occasional but unsuccessful attempts to evince the brilliancy of his wit and the depth of his politics, make some deductions from the value of his work, the general contents of which are not destitute of instruction nor of interest. Captain Henderson's 'Account of the British Settlement of Honduras,' is a very agreeable performance. The author relates plain matters of fact in a pleasing

manner, without any attempt to exaggerate his personal consequence, and without exciting disgust by literary ostentation. Baron Albert Von Sack has communicated a good deal of information relative to Surinam, in his narrative of a voyage to that settlement. 'A Picture of Verdun,' from the portfolio of a *Detenu*, is an amusing publication, and throws much light on the corruption and tyranny of the present French government. The narrative which Miss Plumtree has published of her 'Three Years Residence in France,' contains a considerable portion of valuable and amusing matter, which would have appeared to more advantage, if the authoress had been rather less prolix, and had divested her volumes of many superfluous details. The Reverend Mr. Warner has composed a Cornish tour, which, if it do not augment the stock of knowledge, may add one more to the number of books, which a man may read without falling asleep. This is certainly some merit, particularly in these times, when so many works are continually issuing from the press, which are in the full possession of soporific powers. These powers too may have *their merit*, as we have sometimes experienced in a soft oblivion of all our many literary cares.

POLITICS.

'Preparatory Studies for Political Reformers,' contain many acute remarks; but the able and reflective writer has often obscured his meaning by the subtlety of his abstractions, and left us in vain to search for some distinct and definite sense in his lofty and cloudy generalities. Writers on politics will in these days labour to little purpose, if they do not learn to level their ideas to the common apprehensions of mankind. Politics, which embrace the interest of all, are becoming more and more the study of all; and we cannot bestow much praise on those, who endeavour to sublime them into a metaphysical mystery. The age of mystery, is, we trust, about to cease both in religion and in politics. Good plain sense is all that we require in either; and the more we have of this, the better for the real and permanent advantages of mankind. The work of Sir Francis D'Ivernois on the 'Effects of the Continental Blockade,' evinces no small degree of sagacity and research; and in a very able and satisfactory manner, refutes many of the conclusions of the anti-commercialists. Mr. Ensor, who has lately published a very comprehensive treatise 'On National Government,' is a writer of no ordinary powers. He has travelled much, he has read much, and he has reflected much, on what he has seen and read. Almost every page of his book will bear ample testimony to the extent of his research, or the sagacity of his observation. His mind is well stored with facts of ancient and modern history; with which he enlivens and illustrates his more abstract reflections; and which render his work both instructive and amusing, whatever may be the defects of the particular system of government which he wishes to recommend. The Rev. Christopher Wyvill, whose life has been devoted to the defence of civil and religious

freedom, has added another to his series of useful labours, by his excellent 'Apology for the Petitioners for Liberty of Conscience.' In our Review for August, we noticed at some length Mr. Lofft's little pamphlet, on the revival of the cause of parliamentary reform. Mr. Lofft has long been a friend to that important measure, and his remarks deserve at least attentive consideration.

MEDICINE.

Dr. Davis's work on the Walcheren fever, contains some facts which merit serious attention; but his details are tediously prolix, and, instead of elucidating the subject, only involve it in obscurity. Mr. Cook has produced a work well worthy the notice of the medical reader, in his 'Practical Treatise on Tinea Capitis Contagiosa.'

POETRY.

Mr. Brown's 'Philemon, or the Progress of Virtue,' is poetical, entertaining, and instructive in some of its detached parts, though it is tedious as a whole;—but, though the plan is defective, yet the design is so good, and portions of it are so well executed, that the author is entitled to considerable praise. The 'Constance de Castile' of Mr. Sotheby, maintains that sort of insipid mediocrity which is neither varied by any glaring defects, nor any resplendent excellencies. In the interest and *dramatic* merit of the story, Mr. Scott's 'Lady of the Lake,' is superior to his two former poems; and it also greatly merits the palm by the general ease and regularity of the versification. Mr. Bradstreet has evinced an agreeable fancy, and an easy familiarity with the best models of ancient and modern poetry in his 'Sabine Farm.' The lovers of Horace are under considerable obligations to Mr. B. for bringing together so many scattered particulars relative to the life and circumstances of the most generally pleasing of all the ancient poets. Mr. Dudley has presented a valuable offering to the lovers of the Hindü mythology in his 'Metamorphosis of Sona.' Mr. Crabbe's 'Borough,' will rather increase than diminish his well-earned portion of poetical renown.

NOVELS.

'The Refusal,' merits and has received an ample share of our commendation. 'Paulconstein Forest,' is a pleasing and animated romance. The novel entitled 'Romance Readers and Romance Writers,' displays much good sense, shrewd remarks, and knowledge of the world. 'The prison of Montauban,' is a simple little story, which is calculated both to amuse and to instruct.

MISCELLANEOUS.

Mr. Jones has produced an admirable 'Grammar of the Latin Tongue.' It is very clear, yet very erudite; and discovers a mind at once, acute, comprehensive, and profound. To the learner one of its recommendations will be its brevity; but though brief, it is full, easy, and perspicuous. Mr. Ackerman's 'Microcosm of London,' is a very amusing guide to the curiosities of the metropolis; and it is unrivalled in the splendour of its numerous embellishments.

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